

THE
Mothers Blessing.

OR,

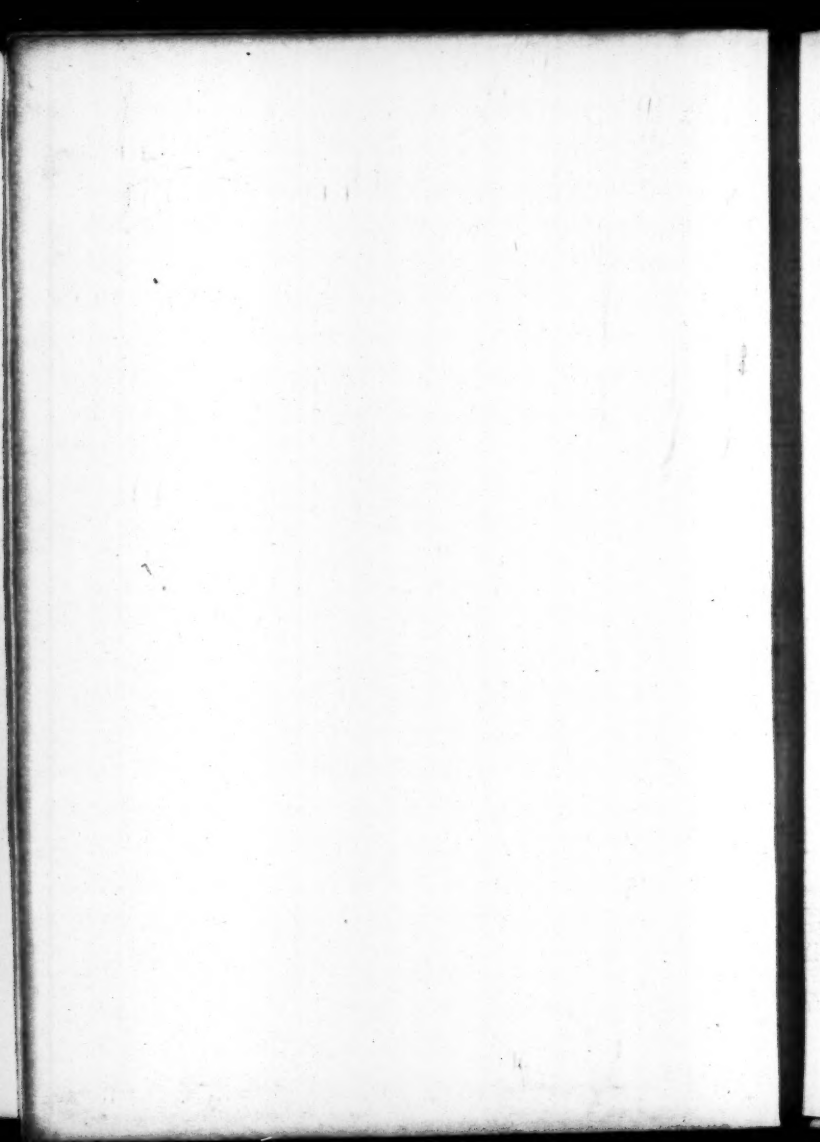
The godly Counsel of
a Gentlewoman, not long
since deceased, left behind her
for her CHILDREN.

Containing many good Ex-
hortations, and good Admonitions,
profitable for all parents to leave
as a Legacy to their
CHILDREN.

By Mrs. DOROTHY LEIGH.

Prov. 1. 8. My son bear the instruction of
thy Father, and forsake not the Law of
thy Mother.

London, Printed by S. & B. G. for
Andrew Crook, 1674.



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Yuccelle

Anthony Dora

his boock et no

Anno qd dome

1709

1709

Anthony Gaudan

qth Ghetly



By Mrs. Dorothy Lee, C.M.

Rev. B. M. Lee, the first edition of
the first and second editions of the
first edition.

London, Printed by S. B. C. & Co.
Andrews Street, 1874.



To the high and excellent
Princess the Lady *Elizabeth* her
Grace, Daughter to the High
and Mighty King of Great Bri-
tain, and Wife to the Illu-
strious Prince, the Count
Palatine of the *Rhine*.

D. L. wisheth all Grace,
and Prosperity here, and
Glory in the World to come.

Most worthy and Re-
nowned Princess, I
being troubled and wearied
with fear, lest my Children
should not find the right
way

DEDICATORY.

way to Heaven, thought with my self, that I could do no less for them, than every man would do for his friend, which was to write them the right way that I had truly observed out of the Written Word of God, lest for want of warning, they might fall where I stumbled, and then I should think my self in the fault, who knew there were such downfalls in the World, that they could hardly climbe the Hill to Heaven without help; and yet had not told them thereof. Wherefore I write them the right and ready way to Heaven well

DEDICATORY.

well warranted by the Scriptures of the Old and New-Testament; which is the true Word of God, and told them how many false paths they should find, how they should find them, and what care they should have to shun them: if they took a false way, what a trouble they should have in turning again, what danger if they went on, and of many doubts which the world would make without a cause, and how silent it would be in danger. Thus when I had written unto them of these things I was at much peace, quiet and contentment.

But as no contentment in
the World continueth long:
so suddenly there arose a
new care in my mind, how
this Scroul should be kept
for my Children, for they
were too young to receive
it, my selfe too old to keep it,
men too wise to direct it,
the world too wicked to en-
dure it. Then in great
grief I looked up to Hea-
ven, from whence I know
cometh all comfort; and
looking up I saw a most an-
gelical throne of Princely
Peeres, and peerless prin-
ces prepared for Heaven,
and yet by the appointment
of God were here to comfort

DEDICATORY.

us on the earth: Then I perceived that this Throne was the joy of England; then I considered, that the highest blood had the lowest mind: then I saw Humility looking downward, while the sweet slips of her virtue grew upward: then, even then, Princely Lady, I beheld your mild and courteous Countenance: which shewed, your heart was bent to do good to all. Wherefore without fear, and with much faith I adventured to make your Grace the Protectress of this my Book, knowing that if you would but suffer your name

The EPISTLE

be seen in it, Wisdom would
allow of it, and all the wicked
mind in the World could not
blow it away. The Lord mul-
tiply his graces, more and
more on you, and vouchsafe
unto you a numerous posteri-
ty, in whom your Grace may
receive much joy and com-
fort, and Gods Church and
true Religion, continually de-
fence and propagation.

Your Graces in

all humble and
observant duty,

D. L.

TO

✠✠✠✠✠✠✠✠✠✠✠✠
✠✠✠✠✠✠✠✠✠✠✠✠
To my beloved Sons,
GEORGE, JOHN, and
WILLIAM, LEIGH,
all things pertaining to
life and godliness.

MY Children, God having ta-
ken your Father out of this vale
of tears to his everlasting mercy
in Christ, my self not only knowing what
a care he had in his life time, that you
should be brought up godlily: but also at his
death being charged in his Will, by the love
and duty which I bare him to see you well
instructed and brought up in knowledg: I
could not choose but seek according as I was
in

The M O T H E R

in duty bound) to fulfil his Will in all things desiring no greater comfort in the World than to see you grow in godliness, that so you might meet your Father in Heaven, where I am sure he is : my self being a Witness of his faith in Christ. And seeing my self going out of this World, and you but coming in, I know not how to perform this duty so well, as to leave you these few lines, which will shew you as well the great desire your Father had, both of your spiritual and temporal good, as the care I had to fulfil his Will in this; knowing it was the last duty I should perform unto him. But when I had written these things unto you, and had (as I thought) something fulfilled your Fathers request, yet I could not see to what purpose it should tend, unless it were sent abroad to you: for should it be left with the eldest, it is likely the youngest should have but a little part in it. Wherefore setting aside all fear, I have adventured to shew my imperfection to the view of the World, not regarding

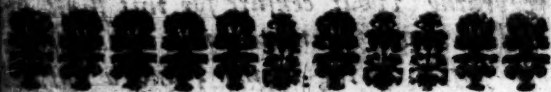
to her three SONS.

regarding what censure for this shall be
laid upon me, so that herein I may shew
my self a loving Mother, and a dutiful
Wife. And thus I leave you to the pro-
tection of him that made you, and rest till
death.

Your fearful, faithful,

and careful Mother,

DOROTHY LEIGH



Counsel to my Children

MY Sons, the readers of this Book
I do you not intreat
To bare with each misplaced word :
for why my paines was great
To write this little Book to you
(the world may think indeed)
As it will be at any time
for you the same to read .

But this I much and oft desire,
that you would do for me,
To gather honey of each flower,
as doth the lab'rous Bee,
She looks not who did place the plant,
nor how the flower doth grow ;
Whether so stately upon a loft,
or neer the ground below .

But

Counsel to my Children

But where she finds it there she works,
and gets the wholesome food,
And bears it home, and layes it up,
to do her country good,
And for to serve her self at need,
when Winter doth begin,
When storms and tempests is without,
then she doth find within

A sweet and pleasant wholesome food,
a house to keep her warm,
A place where safely she may rest,
and be kept from all harm;
Except the Bee that idle is,
and seeks too soon for rest,
Before she filed hath her house
whereby her state is blest.

And then as she did rest too soon
too soon she sorrow knows:
When storms and tempests are without
then she her selfe besthrows!

Counsel to my Children.

She looketh out and seeth death
ready her to devour,
Then doth she wish that she had got
more of the wholesome flow'r.

For why; within her store is spent
before the Winter's past,
And she by no means can endure
the stormy Winter's blast.
She looketh out and seeth death
and finds no less within :
Then too too late for to repent,
you see she doth begin.

Therefore see you not idle be,
this I would have you know;
Be sure still that the ground be good,
wherein the plant doth grow.
Then gather well and lose no time,
take heed, now you do see;
Left you be unprovided found,
as was the idle Bee.

D. L.
The

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THE Mothers Blessing

CHAP. I.

*The occasion of writing this Book,
was the consideration of the care
of Parents for their Children.*

MY Children, when I did
truly weigh, rightly
consider, and likewise perfectly
see the great care, labour,
travel, and continual study
which Parents take to enrich
their Children; some wearying
their

their bodies with labour, some breaking their sleep with care, some sparing from their own bellies, and many hazarding their Souls, some by bribery, some by simony, others by perjury, and a multitude by usury; some stealing on the Sea, others begging by Land, portions from every poor man, not caring if the whole Common-wealth be impoverished, so their children be enriched: for themselves, they can be content with meat, drink and cloth, so that their children by their means may be made rich; alwayes abusing this portion of Scriptures, *He that provideth not for his own Family is worse than an Infidel:* ever seeking for the temporal things of this World, and for getting

getting those things which be eternal. When I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsel of Christ: *First seek the Kingdom of God and his righteousness, and then all these things shall be administered unto you.*

CHAP. 2.

The first cause of writing is a Mother's affection.

BUT lest you should marvel, my Children, why I do not according to the usual custome of Women, exhort you by words and admonitions rather than by writing; a thing so unusual among us, and especially in such a time when

when there be so many goodly
Books in the world that they
mould in some mens Studies,
while their Masters are mar'd
because they will not mediate
upon them, as many mens
Garments moth-eat in their
Chest, while their Christian
brethren quake with cold in
the street for want of covering,
know therefore that it was
the Motherly affection that I
bare unto you all; which
made me now (as it often hath
done heretofore) forget my
self in regard of you; neither
care I what you or any shall
think of me, if among many
words I may write but one
sentence, which may make you
labour for the spiritual food
of the Soul, which must be
gathered every day out of the
Word

Word as the Children of Israel gathered *Manna* in the Wilderness. By the which you may see it is a labour : but what labour ? A pleasant labour, a profitable labour : a labour, without the which the soul can not live. For as the Children of Israel must needs starve, except they gathered every day in the Wilderness and fed of it : so must your soul, except you gather the spiritual *Manna* out of the Word every day, and feed of it continually : for as they by that *Manna* comforted their hearts, strengthened their bodies and preserved their lives, so by this Heavenly Word of God you shall comfort your Souls, make them strong in faith, and grow in true godliness.

ness : and finally preserve them with great joy, to everlasting life, through faith in Christ ; whereas if you desire any food for your Souls that is not in the written word of God, your Souls dye with it, even in your hearts and mouths, even as they that desired other food died with it in their mouth, were it never so dainty, so shall you, and there is no recovery for you.

CHAP. 3.

The best labour is for the food of the Soul.

OH my Children, is not this a comfortable labour ? Our Saviour Christ saith, *Labour not for the meat that perisheth, but for the meat that endureth to everlasting life:* and yet

I see and fear you shall see, how many there be that cross Christ in these words ; nay rather cross themselves : for contrary to our blessed Saviours counsel they labour for the meat that perisheth, and in the mean time they lose the food of everlasting life. This (my beloved Sons, and dear children) is the cause that maketh me so much to fear you, and those who hereafter shall come of you, because I see so many that regard not the words of our Saviour Christ, who came from the high Throne of G O D, and preached to us, and prayed for us, and took our flesh upon him, and kept us without sin, refusing no company, healing every sickness and disease, fed the

the hungry ; give pardon to every sinner that would but ask it, dyed for us, endured the pangs of Hell for us : yea more than this, even in our own flesh he overcomes Sin, Death and Hell ; yea, more than this : also he carried our flesh into Heaven ; in the sight of many and there kept it, and is become a Mediator for us in it ; he joyned himself to us in our flesh, as it is written, *He took our flesh upon Him* : He taught us to joyn our flesh unto him by faith, that *where he is there we might be with him also*, and if we will not follow him that hath done all this for us, and much more than I can write or declare how unthankful shall we shew our selves?

My

My dear children, have I no cause to fear? The Holy Ghost saith by the Prophet, *Can a mother forget the Child of her Womb?* as if he should say, Is it possible that she which hath carried her child within her, so near her and brought it forth into the World with so much bitter pain, so many groans and cries can forget it? Nay, rather, will she not labour now till Christ be formed in it? Will she not bless it every time it sucks on her breast, when she feels the blood come from her heart to nourish it? Will she not instruct it in the youth, and admonish it in the age, and pray for it continually? Will she not be afraid that the child which she indured such pain for, should endure endless pain

Isa. 49.
15.

B

in

in Hell? Could St. Paul say unto the *Galatians*, that were but strangers to him concerning the flesh only, he had spent some time amongst them, to bring them to the profession of the truth, from which he feared they would fall? And could he, I say, write unto them, *My little Children, of whom I do travel again in birth, until Christ be formed in you?* And can any man blame a Mother (who indeed brought forth her child with much pain) though she labour again till Christ be formed in them? Could S. Paul wish himself separated from God for his Brethrens sake? And will not a Mother venture to offend the world for her Childrens sake? Therefore let no man blame a Mother, though she something exceed

Rom. 9.

3.

exceed in writing to her children, since every man knows that the love of a Mother to her children, is hardly contained within the bounds of reason. Neither must you my sons when you come to be of judgement, blame me for writing to you, since Nature telleth me, that I cannot long be here to speak unto you, and this my mind will continue long after me in writing; and yet not my mind, but I seek to put you in mind of the words of our Saviour Christ which saith, *Labour not for the meat that perisheth, &c.* where you see that the food of the Soul is to be gotten by labour. *Why stand you here?* (saith Christ) Here is no time to be idle; they that will rest with Christ in Heaven, must

B 2

labour

Joh. 6.
17.

Mat. 20
6.

Rev. 14.

13.

labour to follow him here on earth, *Blessed are the dead that die in the Lord, for they rest from their labour.* Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ; he laboured to get it for you, or else all your labour would have been as nothing; and now you must labour to lay hold on him, or else all your labour would be worth nothing. Many there be that labour the clean contrary way; for they leave Christ, and take hold of traditions, and a number loyter, and by that means never get hold on Christ. And this is the cause why I write unto you, that you might never fly from him with the one, nor yet loyter with the other, but that you might learn

learn to follow him, and to take hold of him in the written word of God, where you shall find him (as Christ himself witnesseth) and no where else. *Search the Scriptures* (saith he) *for they testify of me.* Labour therefore that you may come unto Canis.

Joh. 5.
35

CHAP. 4.

The second cause is to stir them up to write.

THe second cause, my Sons, why I write unto you. (for you may think that had I had but one cause I would not have changed the usual order of women) is needful to be known, and may do much good; for where I saw the great mercy of God toward you, in making you men, and placing you amongst the wise; where

you may learn the true written word of God, which is the pathway to all happiness, and which will bring you to the chief City new *Jerusalem*; and the seven liberal sciences, whereby you shall have at least a superficial sight in all things. I thought it fit to give you good example, and by writing to intreat you, that when it shall please God to give both virtue and grace with your learning, he having made you men, that you may write and speak the word of God without offending any, that then you would remember to write a book unto your children, of the right and true way to happiness, which may remain with them and theirs, for ever.

CHAP.

CHAP. V.

*The third cause is, to move Women
to be careful of their Children.*

THe third is, to encourage Women, (who, I fear, will blush at the boldness) not to be ashamed to shew their infirmities, but to give men the first and chief place: yet let us labour to come in the second: and because we must needs confess that sin entered by us into our posterity, let us shew how careful we are to seek to Christ, to cast it out of us, and our posterity; and how fearful we are that our sin should sink any of them to the lowest part of the earth: wherefore let us call upon them to follow Christ, who will carry them to the height of Heaven.

CHAP.

CHAP. 6.

*The fourth Cause is, to arm them
against poverty.*

THE fourth cause is, to desire you that you will never fear poverty, but alwayes know it is the state of the children of God to be poor in the world. Christ saith, *Ye shall have the poor with you alwayes.* It may be, he hath appointed you or yours to be of this poor number. Do not strive against Christ, *It is as hard (saith he) for a rich man to enter into heaven, as for a Camel to go through the eye of a needle.* S. James saith, *Wo be to you that are rich.* S. Paul saith, *the desire of Money is the root of all evil.* Which if it be true, as it is not to be doubted of, and you fear poverty, then it doth necessarily follow, that you will desire the

Joh. 12.
8.

Mat. 19.
44.

James. 5.

1 Tim.
6. 20.

the root of all evil, which is money, and so become good for nothing. The fear of poverty maketh men run into a thousand sins, which nothing else could draw them to: for many, fearing the cold storms of poverty, which never last long, run on to the hot fire of hell, which never hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the fear of poverty; wherefore I will speak more of that afterwards: only I now say, fear not to be poor with *Lazarus*, but fear a thousand times to be rich with *Dives*.

CHAP. 7.

The fifth cause is not to fear death.

THE fifth cause is, to desire you never to fear death,

Mat. 16.
20.

for the fear of death hath made many to deny the known truth, and so have brought a heavy judgement of God upon themselves. A great reason why you should not fear death, is, because you can by no means shun it, you must needs endure it: and therefore it is meet that you should be alwaies prepared for it, and never fear it. *He that will save his life, saith Christ, shall lose it, and he that will lose his life for my sake, and the Gospels shall find it.* Do not fear the pains of death, in what shape soever he comes: for perhaps thou shalt have more pains upon thy bed, and be worse provided to bear them, by reason of some grievous sickness, than thou art like to feel, when God shall call thee forth to witness his truth.

truth. The only way not to fear death, is always to be provided to die. And that thou mayest always be provided to die, thou must be continually strengthening thy faith with the promises of the Gospel, as *He that liveth and believeth, shall not die, and though he were dead, yet shall he live. Meditate in the Law of the Lord day and night* (as the Psalmist saith) and then thou shalt be fit to bring forth fruit in due season: then shalt thou be fit to serve God, thy King, and Country, both in thy life, and in thy death, and always shalt shew thy self a good member of Jesus Christ, a faithful subject to thy Prince, and always fit to govern in the Christian Commonwealth, and then thou mayest faithfully and

Joh. 11.
25, 26.

Pf. 1. 2.

Rom.
14 18.

and truely say, *Whether I live or die I am the Lords.* But without continual meditation of the word this cannot be done. And this was one of the chief causes why I write unto you, to tell you that you must meditate in the Word of God : for many read it, and are never the better, for want of Meditation. If ye hear the Word and read it without meditating thereon, it doth the Soul no more good, than meat and drink doth to the body, being seen and felt, and never fed upon : for as the body will die, although it see meat; even so will the soul, for all the hearing and reading of the Word, if that ye do not meditate upon it, and gather faith and strengthen it, and get hold of Christ; which if you do,
Christ

Christ will bring you to the Kingdome of his Father; to which you can come by no means, but by Faith in him.

CHAP. 8.

The sixth cause, to perswade them to teach their children.

THE sixth reason is, to intreat and desire you, and in some sort to command you, that all your Children be they Males or Females, may in their youth learn to read the Bible in their own Mother tongue: for I know, It is a great help to true Godliness. And let none of you plead poverty against this; for I know that if you be neither coverous, prodigal, nor idle, either of which sins will let no vertue grow where they come, that you need not fail in this: but if you follow the

Ecccl. 12

Deut.

11. 19,

20.

Gen. 18.

19.

the commandment of the Lord, and labour six days, and keep the seventh holy to the Lord, and love him with all your heart, soul and strength, you will not only be willing, but also able to see them all brought up to read the Bible. Solomon that was wise, by the Spirit of God said, *Remember thy Creator in the days of thy youth:* and ye are also commanded to write it upon the walls of your houses, and to teach it your Children: I know (saith God) that Abraham will teach his children, and his childrens children, to walk in my Commandments: Also I further desire you, because I wish all well, and would be glad you should do as much as could be in the Wilderne's of the World, that if any shall at any time desire you

you to be a witness in the baptizing of their child, that then you shall desire the person so desiring, to give you his faithfull word, that the child shall be taught to read, so soon as it can conveniently learn, and that it shall so continue, till it can read the Bible. If this will not be granted, you shall refuse to answer for the child, otherwise do not refuse to be a witness to any : for it is a good Christian Duty. Moreover, forget not, whether you answer for the child or no, to pray that the child baptized may receive the Holy Ghost, with all other children of the faithful, especially when you are where a child is baptized; for it is your duty to pray for the increase of the Church of
God

Ps. 122. Gods. Pray for the peace of Jerusalem, (saith the Psalmist) let them prosper that love thee.

CHAP. 9.

The seventh cause is, that they should give their Children good names.

THe seventh cause is, to instruct you, that though I do not live to be a witness to the baptizing any of your children, yet you would give me leave to give names to them all. For though I do not think any holiness to be in the name, but know that God bath his in every place & of every name; yet I see in the Bible, it was observed by God himself, to give choice names to his children, which had some good signification. I think it good therefore to name your children, after the name of the Saints.

Saints of God, which may be a means to put them in mind of some vertues, which those Saints used; especially when they shall read of them in the bible: and seeing many are desirous to name both their own children, and others after their own names, this will be a means to increase the names of the Saints in the Church, and so none shall have occasion to mislike his name, since he beareth the name of such a Saint, as hath left witness to the World, that he lived and died in the true Faith of Jesus Christ. The names I have chosen you are these, *Philip, Elizabeth, James, Anne, John and Susanna*. The vertues of them that bore those names, and the causes why I chose them, I let pass

† The
 story of
 Susanna,
 though
 it be not
 Canon-
 ical, nor
 to be e-
 qualled
 to those
 books
 that are,
 yet it
 may be
 true &
 of good
 use, as
 many o-
 ther hi-
 stories
 written
 by men
 are.

pass, and only mean to write
 of the last name, † *Susanna*, fa-
 moused through the world for
 chastity; a vertue which al-
 ways hath been, and is of great
 account; not only amongst the
 Christians and people of God,
 but even among the Heathens
 and Infidels; in so much that
 some of them have written,
 that a woman that is truly
 chaste, is a great partaker of all
 other vertues; and contrari-
 wise, that the woman that is
 not truly chaste, hath no ver-
 tue in her. The which saying
 may be well warranted by the
 Scripture: for who so is truly
 chaste, is free from idleness and
 from all vain delights, full of
 humility, and all good Chris-
 tian vertues; who so is chaste, is
 not given to pride in apparel,
 nor

nor any vanity, but is alwaies
either reading, meditating or
practising some good thing
which she hath learned in the
Scripture. But she that is un-
chaste is given to be idle; or if
she do any thing it is for vain
glory and for the praise of men,
more than for any humble, lo-
ving and obedient heart that
she beareth unto God and his
Word, who said, *six dayes shalt
thou labour;* and so left no
time for idleness, pride or va-
nity; for in none of these is
there any holiness. The un-
chaste woman is proud, and al-
waies deck'ng her self with
vanity, and delights to hear
the vain words of men, in
which there is not only vanity,
but also so much wickedness,
that the vain words of men, and

Exod.
20. 9.

WO-

women, vauiness in hearing them, have brought many women to much sorrow and vexation, as woful experience hath, and will make many of them confess.

But some will say, had they only lent an ear to their words, they had done well enough.

To answer which, I would have every one know, that one sin begetteth another: The vain words of the man, and the idle ears of the woman beget unchaste thoughts oftentimes in the one, which may bring forth much wickedness in them both.

Gen. 3.
2.

Man said once, *The woman which thou gavest me beguiled me, and I did eat: But we women now may say, that men lye in wait*

wait every where to deceive us as the Elders did deceive *Susanna*. Wherefore let us be as she was, chaste, watchful, and wary, keeping company with Maids. Once *Judas* betrayed his Master with a kiss, and repented it; but now men like *Judas* betray their Mistress with a kiss, and repent it not, but laugh and rejoyce that they have brought sin and shame to her that trusted in them. The only way to avoid all which, is to be chaste with *Susanna*, and being woman, to imbrace that vertue, which being placed in a woman, is most commendable.

An unchaste woman destroyeth both the body and the soul of him she seemeth most to love, and it is almost impossible

Prov. 2.
18.

ble to set down the mischiefs, which have come through unchast women. *Solomon* saith, that *her steps lead to Hell*. Wherefore bring up your daughters as *Susanna's* parents brought up her: teach them the *Law* of the Lord continually, and alwayes perswade them to embrace this vertue of Chastity.

It may be that some of you will marvel, since I set down names for the imitation of their vertues that bore them, why I placed not *Mary* in the first place, a woman vertuous above all other women. My reason was this: because I presumed, that there was no woman so senseless as not to look what a blessing God hath sent to us women, through that gracious Virgin, by whom it pleased God, to take

take away the shame which
Eve our Grand-mother had
brought to us. For before men
might say, The woman begui-
led me, and I did eat the poi-
soned fruit of disobedience, and
die. But now man may say, if he
say truly, the woman brought
me a Saviour, and I feed on him
by faith, and live. Here is this
great and woful shame taken
from women, by God working
in a woman: men claim no
part in it: the shame is taken
from us, and from our poster-
ity for ever. *This seed of the wo-* Gen. 1.
man hath taken down the Serpents 15.
head: and now whosoever can
take hold of the seed of the
woman by faith, shall surely
live for ever. And therefore all
Generations shall say, that she
was blessed, who brought us

Joh. 6.
53.

a Saviour the fruit of obedience, that whatsoever feedeth of, shall live for ever : and except they feed of the seed of the woman they have no life. Will not therefore all women seek out this great grace of God, that by *Mary* hath taken away the shame which before was due unto us ever since the fall of Man?

Mary was filled with the holy Ghost, and with all goodness, and yet is called the Blessed Virgin : as if our God should (as he doth indeed) in brief comprehend all other vertues under this one vertue of chastity : wherefore I desire that all women, what name soever they bear would learn of this blessed Virgin, to be chaste : for though she were more replenish,

might with grace than any other,
 and more freely beloved of
 the Lord, yet the greatest ri-
 cle that she had, was, that she
 was a blessed and pure Virgin,
 which is a great cause to move
 all Women, whether they be
 Maids or Wives, (both which
 estates she honoured) to live
 chastly; to whom for this cause
 God hath given a cold and tem-
 perate disposition, and bound
 them with these words, *Thy*
desires shall be subject to thy Hus-
band: As if God in mercy to
 women, shall say; You of
 your selves shall have no de-
 sires, only they shall be subject
 to your husband: which hath
 been verified in heathen wo-
 men, so as it is almost incredi-
 ble to be believed: for many of
 them, before they would be
 C defiled,

Gen. 3:
 15.

denied, have been careless of their lives, and so have endured all those torments that men could devise to inflict upon them, rather than they would lose the name of a modest Maid, or a chaste Matron. Yea, and so far they have been from consenting to any immodesty, that if at any time they have been ravished, they have either made away themselves, or at least have separated themselves from company, not thinking themselves worthy of any society, after they have once been deflowered, though against their wills. Wherefore the woman that is infected with the sin of uncleanness, is worse than a beast, because it desireth but for nature, and she to satisfy her corrupt lusts.

Some

Some of the Fathers have written, that it is not enough for a woman to be chaste, but even so to behave her self, that no man may think or deem her to be unchaste: we read that in the Primitive Church, when there were Wars between the Christians and the Pagans, if at any time the Pagans had got victory, that then they would seek to deflower the Virgins, to the which sin, before the Christians would yield, they would continually lay violent hands upon themselves, in so much that the Doctors of the Church were oftentimes constrained to make divers Sermons and Orations to them, to dissuade them from that cruelty which they inflicted upon themselves, rather than

they would suffer themselves to be defloured: such a disgrace did they think it to have but one spot of uncleanness; and yet none of these were so holy as this *Mary*, this pure and undefiled Virgin.

Some godly and reverend men of the Church have gathered this, that there were five women of great virtue in the time of the Law, the first Letters of whose names do make her whole name: to shew that she had all their virtues wholly combined in her, as namely, *Michal*, *Abigail*, *Rachel*, *Judeth*, and *Anna*.

1 Sam.
19. 12.

She was as faithful to her Husband as *Michal*, who saved her Husband *David* from the fury of *Saul*, although he were her Father, and her King, not pre-

preferring her own life before the safety of her Husbands. She was as wise as *Abigail*, who is highly commended for her wisdom: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Judeth*: patient and zealous in prayer, as *Anna*. Seeing then, that by the one name many virtues are called to remembrance, I think it meet that good names be given to all women, that they might call to mind the virtues of those women, whose names they bear: but especially above all other moral virtues, let women be perswaded by this discourse, to embrace chastity, without which we are meer beasts, and no women.

1 Sam.
25. 3.

Ge. 29.
18.

1 Sam.
10. 11.

CHAP. 10.

*Reason of giving good names
to Children.*

IF ye shall think me too tedious about the naming your Children; I tell you that I have some reasons for it; and the first is this, to make them read in the Bible the things which are writen of those Saints, and learn to imitate their vertues. Secondly, because many have made a God of the Virgin Mary, the Scripture warranting no such thing, and have prayed to her, (though: here they shall find that she was a Woman; yes, and a comfort to all women; for she hath taken away the reproach which of right belongeth unto us; and by the seed of the woman we are all saved) It was therefore fit I should

I should speak largely of that name. Thirdly seeing many have heretofore, and now do make Images of Saints; to put them in mind of the Saints, and so by little and little, have at last worshipped the works of their own hands, for fear of forgetting the Saints, have forgotten the second Commandment; I thought it better to have you remember them by hearing their names, and by reading what they taught us in the Scripture, and how they led their lives, than by looking upon a painted piece of paper or carved Stone. And this by the way may be marvelled at, that they which love to worship Images, never love to name their Children after the names of the Saints; for if they

had so done, by this time we should have had no other names but *Matthew, Mark, Luke, John, Timothy*, and such as followed Christ faithfully. Then *Moses* & his mildness would be more talked of; *Samuel* and his obedience would be more sought after; *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say, Is this a *Moses*? is this an *Elias*? and hath such qualities as these?

CHAP. II.

Children to be taught betimes, and brought up gently.

I Am further also to intreat you, that all your children may

may be taught to read, beginning at four years old, or before and let them learn till ten, in which time they are not able to do any good in the Common-wealth, but to learn how to serve God, their King, and Countrey by reading. And I desire, intreat, and earnestly beseech you, and every one of you, that you will have your children brought up with much gentleness and patience. What disposition soever they be of, gentleness will soonest bring them to virtue: for frowardness and curstness doth harden the heart of a child, and maketh him weary of virtue. Among the froward thou shalt learn frowardness: let them therefore be gently used, and alwayes kept from Idleness

C 5

Prov.
12. 6.

ness, and bring them up in the Schools of Learning, if you be able, and they fit for it. If they will not be Scholars, yet I hope, they will be able, by Gods grace to read the Bible, the Law of God, and be brought to some good Vocation or calling of Life. Solomon saith, *Teach a child in his youth the trade of his life, and he will not forget it, nor depart from it when he is old.*

CHAP. 12:

Choice of Wives

NOW for your wives, the Lord direct you, for I cannot tell you what is best to be done; our Lord saith, *First seek the Kingdome of God, and his righteousness, and all things else shall be ministred unto you.* First, you must see a godly wife, that

that she may be a help to you in godliness. For God said.

It is not good for man to be alone, let him have a help meet for him.

Gen. 2.
18.

And she cannot be meet for him except she be truly godly : for God counteth that the man is alone still, if his wife be not godly : If I should write unto you how many the Scripture maketh mention of, that have been drawn to sin, because they married ungodly wives, it would be tedious for you to read.

The World was drowned because men married ungodly Wives. *Solomon* who was not only the wisest man that ever was, but was also mightily endued with the Spirit of God, by marrying idolatrous Women, fell (for the time) to idolatry.

Gen. 6.
2, 3.
1 Kings
11. 4.

Never

Never think to stand, where
Solomon fell. I pray God, that
neither you nor any of yours
may at any time marry with
any of those, which hold such
superstitions, as they did, or
as some do now: as namely, to
pray to Saints, to pray in
Latin, to pray to go to Pur-
gatory, &c. Let not riches or
money bring your posterity to
this kind of Tradition. The
bel ved Apostle of Christ saith,
*Love not the world nor the things
that are in the world*; for he knew
well that a little that a man
loveth not, would suffice him,
a little with a godly woman is
better than great riches with
the wicked. *Rebecca* saith, *I
shall be weery of my life, if Jacob
take a wife of the daughters of
Heath*: as if she would say, if my
son

son marry an ungodly Wife,
then all my comfort of him
and his is gone, and it will be
a continual grief to me, to see
him in league and friendship
amongst the wicked. If such
shame and sin cometh upon my
son, as can by no means be
helped, nor by no means com-
forted, what availeth it me then
to live?

Be not unequally yoked (saith
the Holy Ghost) It is indeed
very unequal, for the godly
and ungodly to be united to-
gether; that their hearts must
be both as one, which can ne-
ver be joyned in the fear of
God and faith of Christ. Love
not, the ungodly; marry with
none except you love her, and
be not changeable in your love:
let nothing after you have
made

made your choice, remove your love from her; for it is an ungodly and very foolish thing for a man to mislike his own choice, especially since God hath given a man much choice amongst the godly; and it was a great cause that moved God to command him to marry with the godly, that there might be a continual agreement between them.

CHAP. 13.

It is great folly for a man to mislike his own choice.

MEtinks I never saw a man shew a more senseless simplicity, than in misliking his own choice, when God hath given a man almost a world of women to chuse him a wife in. If a man have not wit enough to chuse him one whom

whom he can love to the end, yet methinks he should have discretion to cover his own folly; but if he want discretion, methinks he should have policy, which never fails a man, to dissemble his own simplicity in this case. If he want wit, discretion and policy, he is unfit to marry any woman.

Do not a woman that wrong, as to take her from her friends that love her and after a while to begin to hate her. If she have no friends, yet thou knowest not, but that she may have a husband that may love her. If thou canst not love her to the end, leave her to him that can.

Methinks my son could not offend me in any thing, if he served God, except he chose a wife

wife that he could not love to the end ; I need not say, if he served God ; for if he served God, he would obey God, and then he would chuse a godly wife and live lovingly and godlily with her, and not to do as some men who taketh a woman to make her a companion and fellow, and after he hath her, he makes her both a servant and drudg. If she be thy wife, she is alwaies too good to be thy servant, and worthy to be thy fellow, If thou wilt have a good wife, thou must go before her in all goodnes, and shew her a pattern of all good virtues, by thy godly and discreet life : and especially in patience, according to the council of the Holy Ghost :
Bear with the woman as with the weaker

1 Per.
7. 3.

weaker vessel. Here God sheweth, that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to bear with her; follow the counsel of God therefore, and bear with her. God willes a man to leave *Father and Mother for his Wife.* This sheweth what an excellent love God did appoint to be between man and wife. In truth I cannot by any means set down the excellency of that love; but this I assure you, that if you get wives that be godly, and you love them, you shall not need to forsake me; whereas if you have wives that you love not I am sure I will forsake you. Do not your selves that wrong, as to marry a woman that you cannot love, shew not
so

Gen. 2.
3.

so much civillities in your
 sex, as to say, you loved her
 once, and now your mind is
 changed? if thou canst not love
 her for the goodness that is in
 her, yet let the grace that is in
 thy self move thee to do it: and
 so I leave thee to the Lord,
 whom I pray to guid both thee
 and her with his Grace, and
 grant that you may chuse godly,
 and live happily, and die com-
 fortably through faith in Jesus
 Christ.

CHAP. 14.

How to deal with Servants.

YET one thing I am to de-
 sire you to do at my re-
 quest, and for my sake: and
 though it be some trouble to
 you to perform it, yet I as-
 sure my self you will do it.
 If God shall at any time give
 you

you or any of you, a servant or servants, you shall ask them if they can read ; if they cannot, you shall at my request, teach them or cause them to be taught, till they can read the ten Commandments of Almighty God : And then you shall perswade them to practise by themselves, and to spend all their idle time in reading, that so they may come the better to know the will of God written in his Word. Remember, your servants are Gods servants as well as yours : if they be not, say as *David* said, *There shall not an ungodly person dwell in mine house ; he that loveth or maketh lies shall depart out of my sight.* It is not for you by any means, to keep any ungodly, prophane, or wicked person in your house,

Ps. 101.
7.

Ex. 20.

house, for they bring a curse upon the place wherein they are, and not a blessing, neither will they be taught any goodness: but you must keep those that be tractable and willing to serve God, that he may bless you and your household. For God doth not delight in that Master, that will suffer his servant to blaspheme his name, or mispend his Sabbaths: for God commanded the Master that he should see his servants to keep holy the Lords day and if he keep that day holy, he will learn to spend all the other dayes in the week well in following the duties of his Calling. I pray you keep the servants of God: and then remember they are your brethren: use them well, and be as ready

ready to do them good, as to have their service. Be not chiding for every trifle, for that will hinder good living and nothing enrich you. Be careful that they be godly, for Godliness hath the promise of this present life, and of the life to come. Godliness is great riches, if a man be contented with what he hath: for we brought nothing with us into the world neither shall we carry anything out of the world: if we have food and raiment, let us be therewith content.

1 Tim.
4. 8.
1 Tim.
6. 7, 8.

CHAP. 15.

Patience is necessary for Governors of Families.

Live godly and patiently in your house; if you cannot be patient, never think to live godly; for if Satan see you of a froward mind, he will soon find

find matter enough to set you on work. Pray faithfully with your servants twice a day, and live so godly, that you may be an example to them to follow you.

Pray often privately, faithfully and zealously unto God, in the name of Christ, so it may well be warranted by his Word, for that is a true mark of the Child of God. Many hear the Word, as our Saviour witnesseth, but few follow it. Many pray openly, as the Pharisees did to be seen of men, but Christ saith, they have their reward. This was not because Christ disliked publick prayer, but because he saw their hearts and so knew that they prayed more to be seen of men, than for any true faith they had in him

Mat 7.

14.

Mat. 6.

16.

him. Christ saith, *When two or three be gathered together in my Name I will be with them.* And this merciful Promise is enough to make any man to pray; for though he do it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his own weakness, and calleth to God for his assistance and grace to serve him. One is also helped by the prayer of another, and the weaker is made partaker of the prayers of the stronger; for Christ taught us to pray one for another: *Forgive us our trespasses.* When Christ saith, *If two or three be gathered together in thy name, I will be with them:* He doth not say with some of them, but *I will be with them;* that is with all of them that are joyned together.

Mat. 18.
20.

gether in my name : Though some be weaker, and some be stronger, yet they all shew their obedient hearts, and God will accept them in Christ. And this is a great means to stir up their hearts to prayer ; for it is the hardest thing that is, for any man to perform rightly, truly and faithfully.

CHAP. 16.

Means to further private Prayer.

NOW all things are to be used, that are means to stir us up to private prayer, and all things are to be shunned that hinder us from it. Those things that may further us to it are hearing the word, reading it, praying publicly, and being in company with others when they pray : for all these help

help to increase and strengthen faith, and without faith it is impossible to pray aright, either publickly or privately, or to take hold of the promises of God in Christ, believing that our prayers shall be accepted and granted, so far forth as shall be to Gods glory and our good; and the true servant of God will never desire more than he knoweth by faith in Christ (which he hath learned by the promises of the Gospel) that he shall have.

CHAP. 17.

Lets.

THere be many things that will hinder both men and women from this duty. The Devil will do what he can to hinder us, the world is our hinderance continually; and a

D

man

mans own friends are oftentimes hinderances too; yea, a mans own nature will never be willing to talk with God: for by nature we run away from him with *Adam*, and rather hide our selves with fig leaves, and excuses, than come to God, and fall down before him on our faces, confess our sins, acknowledge our unworthiness, crave pardon for Christs sake of God for all our transgressions. Yet *Adam*, had more cause to run away than we have, and we have more cause a great deal to come to God than he had; for he knew not then that God would call him back again, and give him his pardon in Christ, who should tread down the head of the Serpent, which beguiled him;

him; but we know that God hath called *Adam* and all his posterity, and given him pardon in Christ, if they will come and ask it in faith and repentance. He therefore that doth not often and privately fall down and humble himself before God, and confess his own sins craving pardon in Christ, & by faith applying the promises of God to himself, hath great cause to fear that his heart is not true and right before God. And therefore if thou canst not pray privately, or feelest thy self cold in prayer, for to help thy self, thus thou shalt do.

CHAP. 18.

Helps against the former lets.

EVery morning so soon as thou canst, (for the sooner the better) before the world get hold on thee, either with profit or pleasure,) for those are the Devils baits (or before thou feedest thy body (for the body is a great deal more subject to the Spirit, when it is not pampered nor fed at his own will) then, I say, go into some private place, and fall down on thy face, as the Publican did, and set thy self afar off, and say, *God be merciful unto me a sinner* : O Lord I acknowledge that I cannot pray. Pardon me dear Father, for Jesus Christ his sake, quicken me with thy holy Spirit: give me faith to call upon thee : and I beseech thee
gra-

Luk
18: 13.

graciously to remember thy promise, which sayest, *Come unto me all ye that labour and are heavy laden, and I will ease you.* O Lord!

Mat.
11.18.

I am laden with my sins, and against all reason they keep me from seeking pardon for them and grace to shun them. Good Father, for Christ his sake remove my sins far from me, and give me faith in thy son, which may assure me, that thou dost accept of me, as of thy servant in him. And although I be most unworthy in my self, yet by thy promises in Christ which shal never fail, I pray thee accept me.

Furthermore, for the better stirring thee up to pray, read some Chapters of the Testament, as namely, the sixth of Saint *Matthew*, or some other,

D 3

where.

wherewith thou mayest hear the promises of God in Christ to strengthen thy Faith.

Take heed of idleness and slothfulness, which is a great hinderance. I know that all sins are hinderances to prayer; but idleness, and following the world either for profit or pleasure, are wonderfully mighty ones.

CHAP. 19.

To pray often.

NEver make account of thy self as a diligent servant of God if thou dost not twice a day (at the least) come privately to God, and acknowledge thine infirmities, and confess that thou canst not pray, and desire God to give thee grace to do it faithfully: when thou feelest a motion to pray, do not

not over-ship it for any cause
in the world ; for thou knowest
not what graces or blessings
God means to bestow upon
thee at that time ; for it is the
Spirit of God calling thee ; and
therefore find no delays, but
go : for the nature of man, of
it self, will never be stirred to
private prayer : But howsoever
thou doest, be thou Master, or
be thou Servant, bethou at
home, abroad, or in what con-
dition or place soever thou be.
do not sleep at night till thou
hast humbled thy self before
God on thy knees in prayer:
for night is a time when the
World leaves a man (as it
were) for a while, and when
the world leaves him, the Devil
hath not so much power over
him ; for the world is a great

instrument of the Devil to work by; therefore when the World is a sleep (as it were) the Devils power is weakned, and then be sure thou prayest to God to deliver thee from the Devil, and from the World; the World is like *Pharaoh*, which by no means would suffer the Children of Israel to go serve the Lord; so doth the world, if it know that thou goest to serve God, it will bring thee back again, if it be possible: and therefore it is best to pray privately, although thou do it but weakly; for within a while this weak prayer will strengthen greatly thy faith. Pray when the world is asleep, for as soon as it is awake, it will cry and call on thee, (as *Pharaoh* did to the Israelites) to attend it. I will

will bring thee more work still, as he did to them. And as the Tyrant told the Israelites, that they should go and serve their God ; but when the time came he would not let them, but still found imployment for them : even so will the World do by any that will believe it ; it will promise at such a time thou shalt serve God ; and when such a thing is done, thou shalt go pray ; but when the time cometh, it will find more work for him still, and will not let him go. *Pharoah* is the very figure of the Devil, and the Devil calleth himself the god of this World ; and if the Devil hath to do with this World, as no doubt but he have, then it is certain that the world will never give us leave to serve

Numb.
1. 15.

God. Our own nature is as the nature of the Israelites, for they had rather have tarried with *Pharaoh*, who was the very Image of the Devil, and have been his slaves still, than to have gone thorow the Red-sea and the Wilderness to the promised Land of *Canaan*, which was the figure of Heaven; and even so had we rather be slaves and drudges in this World, which will take all from us, and cast us to the Devil, (as *Pharaoh* would have done by the children of Israel) than we will leave the world and all his baits, and go to our God every day, and humble our souls at his foot, and confess our selves to be weak in faith, and acknowledge our frailty: and call earnestly for the help of
God

God to overcome the World for us and to strengthen us by his power, against the Devil, the World, and our own frailty, and wicked fleshly lusts; and yet except we do call continually to God for his grace and help, we can no more overcome these than the Children of Israel could overcome *Pharaoh*, or go through the Red-Sea, without drowning: for it was God that overcame *Pharaoh* for them and also all their enemies, and delivered them out of the Red-Sea: and so it must be God that must overcome the Devil and all the enemies in the world, and deliver thee, that thou sink not in the Sea of thine own sins.

CHAP.

CHAP. 20.

Not to neglect private Prayer.

Wherefore I desire you, and every one of yours to the worlds end, that whatsoever service of God you omit, you do not neglect private Prayer; for many may hear the Word of God, as *Adam* did and disobey it presently after; and some hear the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But private Prayer is, to offer thy self and thy service to God, confessing thine own imperfections, and to call to God for his assistance. Now when a sinner by himself calleth his own wayes to remembrance and confesseth his particular sins, then he seeth what sin his own nature is most

most subject unto and pray-
eth earnestly against that sin
wherewith he is most infected,
and confesseth his own weak-
ness, and wondereth at himself
that he is not able to overcome
that one sin, as well as he can
some other sins of as great
force. The reason is this, the
nature of man is wholly cor-
rupted with sin, and is good
for nothing; as the earth is fit
to bring forth nothing but
weeds, except it be digged and
dressed, and continually la-
boured and weeded: yet one
weed or other will grow in
some part of the earth by na-
ture, which will not grow in
another part though it be
sown there, but some other
weed, will grow there, that is
as ill, and one weed overgrow-
ing

ing the ground, is able to make it unprofitable for any thing: so one sin will rule where another will not, and that one overruling there is able to make thee an unprofitable member of the Church; therefore thou must labour by private prayer to overcome it.

CHAP. 21.

Men become worse for want of using good means.

MOREOVER as a garden, if it be twenty years kept with digging, watering, and weeding, and then be let but two years alone, it will become unprofitable, savage, and of no respect: even so if thou dost in thy youth, or many years use private prayer, and hearing of the Word preached, and publick Prayer, and Fasting, and

and all good means to keep thy earthly body in subjection; yet if thou becomeest negligent and careless but a while, it will soon become savage and wild, and consequently an unprofitable member of Christ his Church, or rather manifest thy self to be no member, as the earth will be no garden: and therefore you must have a continual care of your selves. It is not for a smal matter that you must have this care; but for a great and most glorious Kingdom, which lasteth for ever, where thou shalt enjoy the sweet and loving presence of Almighty God, and be a member of Jesus Christ, in the Kingdom of Heaven, for ever world without end. Then neither Satan, nor the World, nor thy

thy own flesh shall be able one minute to trouble thee, if through faith in Christ, by continual prayer, thou once gettest thither. Neither is it to shun a little danger that you must be thus watchful and wary of your selves, as was drowning in the Red Sea, which was a figure of Hell; but it is to a void burning in Hells torments for ever and ever; and being joyned to the Devil, and all his wicked spirits for ever, there to be tormented and never have rest: and this will be more than a thousand millions of pains, to those that shall enter into those torments, to think that God hath offered so merciful a means as to send his own Son to endure those pains for them, that they might never

never have left them, and lent them his Word and, willed them to follow that, and that should teach them to follow Christ, and Christ should bring them to Heaven; and if that the Devil, the World, and the Flesh, did lay blocks in their wayes, more than they could remove, that then they should call upon him, and he would help them over, and make the way in time more plain and easie for them, and yet they would not take a little pains here, to keep them from endless pains of hell fire. Oh how will they be tormented, when they know that there never will be an end of their perpetual misery? What would they not give? nay, they have nothing to give, for the world hath de-

deceived them, and hath taken all things from them) but what pains would they not take to follow our Saviour now if they might? Pains! nay they would think it a great pleasure, and wonder greatly at themselves, that they ever could think it paines, when indeed it is most pleasant and most comfortable, the most profitable, and most delightful, yea, and the most contented thing in the world.

CHAP. 22.

To lay hold on Christ is the best thing in the World.

IT is the most pleasing thing, because it brings so sweet contentment to the soul, mind, and conscience of a man, that nothing can offend it. It is the most comfortable thing, in regard

gard it so comforteth and strengtheneth the heart, that nothing can grieve it. It is most profitable, for it getteth an everlasting Kingdome to those that use it. It is most delightful, for it bringeth joy to the whole man. It is most contenting, for no cross in the world can discontent it. When as the world on the contrary side, are never content, never quiet, never feel joy in their hearts though they laugh, their hearts are not quiet, *for there is no peace to the ungodly.* And this is the cause that they seek so much for pastime, and sit up in the night swilling and drinking untill they feel sleep call them to bed; and then they ly down like brute beasts, never regarding the mispending of their time

Isa. 38.
23.

time not calling for grace to spend the rest of their daies better; and yet for all this, in the dark, they often feel discontent in their minds. because they do follow the Devil that wicked Serpent, which will torment them, and he begins to torment here, and yet they will serve him. On the contrary, those that serve God, and follow Christ, and every night reconcile themselves unto him, and confess their own weakness and pray Christ their Saviour to defend them that night, and evermore, they feel much comfort in their hearts: for Christ begins the comfort here, *I laid me down in peace, and rose again, (saith David) and the Lord sustained me.* So they which serve God, and follow Christ, are in peace

Pl. 3. 5.

peace, for the Lord sustaineth them.

CHAP. 23.

*What need there is to speak
much of Christ.*

IT may be you marvel, my
Sons, why I write so much
of Christ. Marvel not why I
write; for I wonder that every
one which hath heard of him,
doth not write what Christ hath
done for u. For was it not a
great wonder, that the only
begotten Son of God should
come down from Heaven, and
take our flesh upon him, and
keep it without sin, and suffer
himself to be buffeted, and also
to have his face spit on, and to
be most spitefully crowned
with a crown of Thorns? And
being without sin, he bear all
our sins upon him, and having
never

never offended God, he bare all the wrath of God, and endured the pains of Hell for us, which was due unto us for our sins, and he hath overcome sin, death, and hell for us, and ascended into Heaven to prepare us a place there. And yet he left us not thus, but he left his Will and Testament, to direct us the right way how to come unto him: And yet he did more for us than this: for he taught us in his Word, how we should know when we were out of the way, and how we should return into the right way again: And yet he did more for us than this, he promised that he would be with us unto the worlds end, and whensoever we wanted his help, do but call upon him, and he would help

help us: And yet he did more for us, he sent Preachers to call upon us, and to put us in remembrance of thole benefits, and to direct us the right way to eaven, to himself. And what promises he hath made to us to entice and draw us to come unto him, and what threatnings and warnings he hath given us to shun Hell, it is impossible for me and all the Writers in the World to write. *St. John saith If all the things which Christ did were written, the World would not contain the Books.* But I am sure if all the Writers in the World had written what Christ had done for us, they could not sufficiently declare it. If all the Sea were Ink, and all the Iron in the World were Pens, and all the Creatures Writers, they could

Mat 18.
26.

Joh. 11.
24.

could never declare the great benefits, the great blessings, and the great mercies given unto us in Christ Jesus our Lord and Saviour. What is man without Christ, more than a fire-brand of Hell? and what an excellent creature a man is in Christ, can hardly be expressed; and yet there are many that are angry because there are so many Books. Reading good Books, worketh a mans heart to Godliness; for even as the fire warmeth the wax, and maketh it fit to receive a good fashion, even so good Books written of the mercies of God in Christ, are the way to Christ, and teach us how to shun the way that leads from Christ. But because I would have you Writers of the mercies of God
in

in Christ. I will tell you what writing of good Books doth; it makes the way to Christ easie to those that desire to go in it. And I will tell you who are they that are angry with writing of Books; they are such as are ignorant, and the more ignorant they are, the more angry: they are those that love the World so well, that they cannot find leisure to read Books. St, John saith, *Love not the World, nor the things that are in the World: for the love of the world is an enemy to God:* And here you see that they are enemies to God, for they love not to have him so much written of. They that love not Books nor Sermons, do not care so much to know what Christ hath done for them, and
E how

how they should follow Christ: they are stalled with it: they love the earth: they can talk of it year after year, and they are never weary. In truth it would weary a Heavenly minded Christian to hear an earthly minded man, how continually he will talk of the earth, and earthly things: the very time that he is in the Church, he can hardly hold his peace from talking of some earthly thing or other: and the whole Sabbath, which God sanctified, and rested himself, and in mercy to him, commanded him to rest, that will he never rest from these earthly and transitory things: for Heavenly rest he never respecteth. Truly, I think he meaneth to make himself sure of Hell here after:

atter: For Christ saith, *He that loveth the World is an Enemy to God*; and he that is an enemy to God, can never come to be an inheritor of the Kingdom of Heaven, except he returns, and reconciles himself to God, through Christ and he cannot be thus reconciled, except he leaves his earthly affections, and attend upon Christ; For God loveth none, but only those whom he seeth waiting and attending upon his Son, and then the Almighty God accepteth him as his Son, and bids him call him Father, and what ever he needs, he is ready to furnish and releave him withal: But if he be obstinate, and will not attend upon his Christ, but attends upon his own business, and worldly
E 2 affairs,

affairs, God never respecteth him, how many friends soever he hath in the world, nor how mighty so ever they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of: Now he that loves not writing of Books, nor hearing of Sermons, he hath little leisure, and less desire to pray: This I assure you is true, and his own Conscience will tell him so much, let him examine it when he will: for Sermons, and reading good Books, are the only means to bring a man to Prayer; and Prayer is the only means to help us to the mercies of God in Christ: For if we hear Sermons, and do not pray earnestly to God for Jesus Christ

Christs sake to send the Holy-Ghost to enlighten our understandings, and to sanctifie our hearts, and follow that which we hear, we are never the better: for many hear and understand not, and many understand, and follow it not: But here is none that prayeth faithfully to understand, and for grace to follow it, that obtaineth not, if he continue in true Prayer, The Holy-Ghost saith *pray alwayes, and in all things be thankful*, and the promise is made, *Ask and ye shall have*: that is, Whatsoever you go about pray to God to bless it, and thank God in prosperity and adversity, or howsoever it pleaseth God to deal with you; for it comes by his providence, and therefore be

1 Thes.
5. 17. 18
Mat. 7.
7.

E 3 thank.

thankful to God, what cross
soever it please him to lay
upon thee. Do not as they
which rage and swear at the
loss of a few earthly things;
but thank God, again and again,
that it is no worse. If it be
but for the loss of some earth-
ly thing, it cannot be ill for the
child of God; for Job never
honoured God so much, nor did
so much good in the Church of
God while he was rich, as when
he was poor: for when he was
rich, the Devil himself told
God, that *Job served him not for
nothing*. As if he should say,
Thou hast given him many
blessings, if he should not be
thankful, it were a marvel.

CHAP.

THE 24. CHAP. 24.

The unthankfulness of rich men,
a great sin.

OH, this will be a witness
against many rich men,
which receive many great
blessings, and yet they be un-
thankful: for the Devil
thought, that he which recei-
ved gifts and blessings, could
not chuse but be thankful: and
e. when Job was rich, he ne-
ver did God so much honour,
nor service in his Church, as
when his goods were gone, for
before he was a rich man, and
lived well and gave something
to the poor what should he
have done with his goods else?
And so did many more besides
him. But when all his goods
were taken away, he did not
as Worldly men do: he did not
say

say I am bewitched, or, It is the negligence of my servants but he said, *The Lord giveth and the Lord taketh, and as it pleaseth the Lord, so it cometh to pass: blessed be the name of the Lord.* And thus, he became thankful for his loss this is a thing that every one cannot do: and he was so patient and thankful, what crosses oever it pleased God to lay upon him, that he glorified God in his obedience, and shewed that he loved God; and that his love was not set on this worldly wealth. So he might have God without the world, he cared not: he was none of those that must needs have God and the World together, or else they will none; but he was one that left an example to the whole Church
of

of God to be thankful and patient.

CHAP. 25.

How to read with profit.

I Pray read the story of Job, and not only read, but gather some fruit out of it, And ever when you begin to read any part of this Scripture, lift up your hearts, souls, and minds unto God, and pray privately or publickly: but of private prayer never fail, and desire God for Christs sake, to enlighten your understandings, to sanctifie your hearts, and to make them fit to receive the good seed of the Word, and to give you grace to bring forth fruit to Gods glory, for Christs sake; *In this is my Father glorified that you bring much fruit, and he made my Disciples. And again,*

(oh 15
8.

Ma. 5.
16.

again he saith, Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. He; e you may see you must glorify God, and you must leave an example to the Church, that you serve and love God; this did Job: And I pray God for Christs sake that you may do the like; and that you may do it you must pray to God continually, yea, and in private, for his grace and assistance.

CHAP. 26.

The preeminence of private Prayer.

THAT is the most excellent virtue and happiness that belongeth to private prayer, no man by any means can deprive a man of it: Some have had their Bibles taken away, that they could not read:

Preachers

Preachers have been banished; that they could not hear: they have been separated from company, that they could not have publick Prayer: yet private Prayer went with them; thereby they talked with God, and made all their miseries known unto him, and craved his assistance in all their troubles. And this is the greatest comfort that all good Christians have, that no man can bar them from private conference with God. Then take heed you do not bar your selves from it, since none else can do it: and you know not what need you shall have of it, nor what accident may happen to you in your lives, nor what need you shall have of it in the hour of death, Therefore if you would

alwayes have it, you must alwayes use it, and then you shall see what profit will come by it, and then you will be humbly faithful, and familiarly acquainted with God.

CHAP. 27.

The benefits of the acquaintance with God.

OH Heavenly and happy acquaintance! For the longer thou usest it, the stronger will be thy faith, the humbler thy heart, the earnestest thy zeal, and the holier thy life; and this maketh God accept you in Christ, and then thou art he that Christ speaketh unto, when he saith, *Ask what ye will, and it shall be done unto you.* Thy faith will be the stronger, because thou shalt see that God heareth thy prayers, and

Job. 16.

23.

and granteth thy request. The
 more humble will thy heart be,
 because thou seest thine own
 misery and corruption, and that
 all grace and goodness comes
 to thee from God; and this
 will make thee more earnest
 and zealous in Prayer, and thy
 earnest and faithful Prayer, will
 move God according to his
 Promise to give thee grace and
 faith: for the Apostles prayed
 and said, *Lord increase our faith.* Luk. 6.
 And this grace and faith will 25.
 work in thee holiness of life,
 and then shalt thou be able to
 fulfil Christs saying: *Let your* Mar. 5.
light so shine before men, that they 16.
may see your good works, and glo-
rify your Father which is in Hea-
ven.

CHAP. 28.

How long we have need of private prayer.

NOW that you and every one of you shall have need of private Prayer, from the very beginning of your life, to the very last hour of your dayes, my own experience teacheth me; and the Word of God, a true witness, affirmeth that we are wholly corrupted by the fall of *Adam*, with sin, and therefore continually we ought to suspect our selves, and to call upon God without ceasing, for his helping grace, and assistance in all our actions: for we know that our own flesh is our own enemy, and that it is made of the earth, and is so heavy and earthly minded, that it can neve seek
for

for Heavenly things, without the especial grace of God; and the Devil hath made an entrance into this earthly body, by reason that our own Parents, *Adam* and *Eve* did take of the fruit of disobedience at his hands, and did eat at his appointment; so that now he claimeth such an interest in us, that none but Christ can keep him out; and therefore we have no way but to call continually on the name of God in Christ, to assist us with his gracious Spirit, which will keep away the Devil, overcome the World, and conquer our own flesh for us.

CHAP. 29.

Who Pray privately.

THIS is certain, that there are none godly but those that

that pray privately and truly to God, according to his Word; and there is no ungodly person, no swearer, no Prophaner of the Lords day, no Drunkard, no Adulterer, no Covetous person, no Profane person, nor none that is of a false Religion not warranted by the word of God, that doth pray privately, truly and faithfully. By these considerations you shall finde out the true marks of the Children of God: for the wicked can hear the Word, read, come into publick assemblies of prayer: the hypocrite will talk of faith as if he had come from Heaven; but to go into a private place, and lay open his heart before God, confess his own imperfections, and pray that

That he may not be an hypo-
 crite, he is far enough from it
 The Swearer, the Idolater, the
 Covetous, the Adulterer, nor
 any unclean person dare come
 to God in the name of Christ,
 except they leave their wicked
 wayes; and without they bring
 Christ with them, they cannot
 come to God; and Christ de-
 lights not to go with those
 that are continual breakers of
 his Fathers Commandements:
 for Christ himself telleth them,
 that *he that keepeth the Comman-*
dments, and teacheth men so to do,
he shall be great in the Kingdom of
Heaven, and, to him that ordereth
his conversation aright will I show
the salvation of God, saith God,
 by the Psalmist. Moreover Christ
 saith, *He that will follow me;*
let him forsake himself, and take
 up

Mat. 5
19.

Pl. 50.
23.

Mat. 16
25.

up his Croffe and follow me; As if he should say, I am gone to Heaven, and if you mean to follow me thither, you must forsake your selves. I know this will be a crosse unto you, but you must take it up and follow me or else you may not come there,

CHAP. 30.

The way to rule our Corruptions.

A Gain, when the children of God, who would faine be with their Father, see that they cannot rule their own flesh; then with humble hearts they go to God, and cry and call to him for help, that he would help to bridle their unruly affections even but for that day, and at night they will wait upon his Majesty again, and thus they will never leave

leave him, till they feel the Spirit of God working in their hearts; and that will stir them to continual Prayer. But the wicked want faith to hope in the Name of Christ; and this is the cause, there are so many wicked Prayers in the World, for they that make them have no faith in Christ; and without him, they have no promise to be heard, and therefore wanting faith to come to Christ, they go to the Saints to pray for them; and yet the Saints did never promise them so to do, neither do they know whether the Saints hear them or no. Again, some pray in Latin, when they do not understand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the*

1 Cor.
14. 15.

the spirit, and pray with the understanding also. Why, said they, God knows our hearts, we pray with the heart, God knows indeed that their hearts are vain and foolish, because they do not pray with understanding, and therefore they have no promise to be heard, and yet they will have a pair of Beads, and tell how many prayers they say, though they cannot tell what they say: I dare undertake a parrot might pray as well as they do, if it could speak all the words. They pray while they live, that they may go to purgatory, and when they die, they give much goods to others, to pray that they may come out of Purgatory again: These are most vain Prayers, never warranted by the
the

the Word of God. They pray also to our Lady to help them, like as the Israelites Prayed to the Queen of Heaven: and as the Israelites Prayers were accepted so are theirs.

But I pray God for Christs sake, that you, nor none of yours may make such prayers. And I pray God to bless his whole Church, that their Prayers may be right, and faithful; for prayer is the key, which openeth unto Virtue. Oh Lord let not our Prayers be turned into sin: for then the Gates of thy mercy shall be shut against us.

Wherefore we humbly beseech thee, give us the Spirit of Truth, that we may pray rightly, which if we do we must needs search the Scriptures,

Mat. 6.

9.

tures and see there how Christ teacheth his Disciple to pray :
When ye pray, pray on this manner, Our Father which art in Heaven, &c. And whatsoever prayer is not on this manner, is wicked and ungodly. And yet here you see there is neither Praying to Saints nor Angels, neither praying for the dead, nor to the dead; and therefore all such Prayers are wicked, and are the overthrow of all those that use them.

Mat. 6.

9.

But Christ saith, *When thou prayest, enter into thy Chamber, and when thou hast shut the door, pray unto thy Father in secret, and thy Father which seeth in secret will reward thee openly: use no vain repetitions, as the Heathen do, for they think to be heard for their much babling; but whatsoever ye ask*

Joh. 16.

23.

ask the Father in my Name, that
he will give you. Ask and you shall
have: seek and you shall find; knock
and it shall be opened unto you. If
your Children ask you bread, will
you give them a stone? Or if they
ask you a fish, will you give them a
Serpent? If ye which are evil, can
give your Children good gifts, how
much more shall your Heavenly Fa-
ther give the Holy Ghost unto them
that ask it? And this was a
great mercy in Christ, not only
to bid us pray, but also to pro-
mise, that whatsoever we ask
the Father in his Name, we
should have it: and he appeal-
eth to our consciences, how we
would deal with our Children,
if they ask us any thing, and
giveth warning, we should
use no vain babblings, and tel-
leth us we should ask in one
word

Mat. 7.
6.9, 10,
11.

Joh. 16.
15.

Joh. 16.
26.

word, the holy Ghost, without the which we are miserable wretches; which if we have, we enjoy all happiness, and peace, for he must be our Comforter, and bring us unto Christ, and he will bring us unto his Father. Christ also willeth us to ask the Spirit of truth, because he will lighten us, and shew us the way of all happiness, and because our faith should be strengthened to ask the Holy Ghost, he also promised us to send him to teach us all things, and bring all things to our remembrance; without which we are like a house which is built fair on the outside, but there are no windows to shew any light at all into it, and then the house is good for nothing; because
there

there remains nothing but darkness in it: even so dark is the earth of *Adam*, which we are made of, that though we seem never so fair on the outside, yet, if we have not the Holy Ghost within us, we can never see to find the way to Christ, and then it is impossible to come unto the Father; and so consequently we must needs perish: for Christ saith, *No man cometh to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, have no promise to be heard; and it shews that they are not enlightened by the Ho'y Ghost to see the way to Christ: and they themselves will confess that they dare not go to Christ: which sheweth that they have

Mat. 11:

27.

Mat. 12.
28.

no faith to believe his promises nor will to obey his Word: For Christ saith, *Come unto me all ye that labour and are laden, and I will ease you.* Here you see that he leaves out none, but calls all sinners unto him, and promiſeth that he will ease them. I humbly beſeech God to give you, and every of you to the worlds end, grace to pray to God for the Holy Goſt. And I pray you let me request you to pray to God continually, to enlighten you with the holy Spirit, that the Holy Ghost may bring you to Chriſt, ſo Chriſt to bring you to his Father; and then ſhall you reign with them for ever and ever world without end. Which God grant for Chriſt ſake, our only Mediator and advocate.

CHAP.

CHAP. 21.

The benefit of the Holy Ghost.

Seeing some pray not at all
and others pray falsely, look
ye often and earnestly pray for
the Holy Ghost, for I will tell
you what he will do: he will
enlighten you, and unite you
to Christ, and give you grace
to rule over all your affections,
and make you able to be Ma-
sters of your selves; where, on
the contrary side, they which
have not the Holy Ghost writ-
ten within them, are mastered
and ruled by their own filthy
affections, and so become ser-
vants to them: but if you have
the holy Spirit, ye shall be able
to say to your selves, as the
Master saith to his Servant,
Thou shalt do this, and thou
shalt do that: Thou shalt not

swear nor blaspheme thy God : Thou shalt not drink and swill like a beast, neither shalt thou come in company among such, &c. Reason thus : I will overcome thee by Gods grace : thou earthen pot-sheer d, which broughtest me nothings ; and wouldst thou now confound all these excellent graces which it hath pleased the Almighty God to bestow upon me in Christ ? No , by the grace of God, I will rule over thee or else will pine thee. I may say with *St. Paul*, these are *the messengers of Satan to buffet me* : I will pray to my God to assist me, and *his grace is sufficient for me*. I know thy nature, thou art like an unruly Colt, that if he be pampered, fed, and well kept, he will throw his

2 Cor.

12. 7.

1 Cor.

12. 9.

his Master under his teer, and
care not what becomes of
him, so he may be rid of him;
and then he runes whither he
lists himself, although he fare
much worse then he did before;
even so it is with those that
become subject to their affecti-
ons, they are as hard to be
overcome as a wild Colt,
which many times is like to
be, and sometimes is the bit-
ter destruction of his Master;
therefore your resolution must
be, to deal with your stubborn
and rebellious affections, as
you will deal with a pampe-
red wild Colt; and say unto
them, By Gods grace I will
not be over mastered by you,
I scorn to serve so beggerly
and so base a slave as thou art,
I will bridle thee, and thou

head-strong, stout, proud, scornful, and disobedient, intemperate, unholy, high minded, froward, covetous, and idle disposition, for there is no goodness in you by nature; but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligent to fall to some labour, you shall never be idle, for that will bring you to naught. And this must be the victory betwixt your selves and your affections, and then the Holy Ghost will teach you to master your selves, and not to suffer you to be subject to every filthy motion of the flesh. Further, He will teach thee all things, and bring all things to thy remembrance, as God resisteth the proud, and giveth grace to the

Jam. 4.
6.

the humble: He that committeth
 adultery, sinneth against his own
 body, and maketh the Temple of
 God, the Temple of an Harlot. He
 that will not work, let him not eat:
 He will give thee faith to quench
 all the fiery darts of the Devil.
 Therefore pray for the Holy
 Ghost in all temptations, he will
 be with thee in them, and
 strengthen thee to overcome
 them; he will be with thee in
 the hour of death, when all thy
 friends, thy pleasure and pro-
 fits will forsake thee, and then
 he will bring thee to Christ; and
 therefore pray for him, and
 acknowledge his great mercy
 in Christ, who hath taught
 thee thus to pray; and whatso-
 ever thou neglectest, neglect
 not private Prayer, and how-
 soever thou dost, seek for con-

1 Cor.
 9. 18,
 19.
 2. Thes.
 3. 10.
 Eph. 6.
 16.

tinual knowledge, that your Prayers may be according to the Word of God: for if they be not such, then are they turned into sin, and then thou hast nothing to relieve, comfort or reconcile thy self to God again: for as concerning all the times that a man hath fallen into through the frailty of nature he hath been reconciled to God by faithful prayer; but if your Prayers be not at all, or not as they ought to be, then all your help is vain.

CHAP. 23.

God accepteth weak Prayers.

IT is a very weak Prayer that God will not accept, if it be rightly made. I speak thus much, because I would not have you discouraged, and think you had as good not pray at all

all, as pray weakly : for the Almighty God accepteth your obedience and well meaning that you will prepair yourselves to pray as well as you can ; but if thou see thy selfe neglect private Prayer, be sure that Satan hath something to work against thee, and by this you may understand that there are none that did or ever shall perish, but it was because either they did not pray at all, or else because they did not pray as God had warranted them in his Word. Methinks if I were a man, and a preacher of Gods Word, as (I hope) some of you shall be , and I pray God for Christs sake you may, I surely perswade my selfe, that through Gods grace, I should bring many to pray

rightly which now pray unadvisedly, or not at all. But those that have gotten a custom to pray after the invention of men, and contrary to the Word of God as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they understand not, to pray to the dead, to pray for the dead, to pray to go to Purgatory; these, I say, you may pray for, that they may not use such prayers any longer, but to perswade them, is almost as a vain as their prayers. Yet once again, I say unto you, Pray, for you have no promise except you pray. *ask and you shall have* (saith Christ) He doth not say, you shall have whether you ask or no: but he saith *ask and you shall have.* Was not this

Mat. 7.

7c.

a great mercy of our Saviour
Jesus Christ, to proffer us, if
we would but ask, we shall
have: Surely, I think, he were
a very unworthy person that
would think much to ask a
thing for which he might be the
better forever. If a Master would
say to his servant, when such a
Lease comes out, ask me for it, &
I will let thee have a very good
penny-worth of it, because thou
hast spent thy time in my service
& in attending upon me: here-
fore I would have you get
something to live upon here-
after to defend the world with-
all, that thou mayest not beg
when thou art old: and this
were a very reasonable thing.
Now the Master being a wor-
thy man, and fully resolved to
do this servant good, when the
time

time comes, he considers with himself at how easie a rate he may set the Rent of his Farm for him to live upon, and yet give some attendance upon him still. The time being come, he expecteth when he should ask; but if the Servant thinks much to ask, it is ten to one but his Masters mind will be clean altered, although he were never so fully bent to deal liberally with him; and saith to himself if it be not worth the asking, it shall be worth the keeping: If it be not worth thank, it shall be worth nothing: and very likely he will think worse of his Servant than ever he did before, because he would not ask it, and think he is grown proud, and scorned his gentle offer. Now if the Master

Master will not give his Ser-
vant the thing so promised,
because he will not ask him,
although indeed he ought in
conscience to give him some-
thing; for God saith, *Let not thy
Servant go away a poor man*; how,
dost thou think thou shalt
receive the thing which our
Saviour hath promised, upon
the same condition, that thou
shouldest ask when thou hadst
deserved nothing at his hands,
but he of his own free mercy
hath bought thee, and paid a
dear price for thee, and thou
hast done nothing for him; but
for thy beggarlineſſe, he bid-
deth thee ask, and thou shalt
have: What canſt thou look to
obtain, when our Saviour
Chriſt hath precisely told thee
thou muſt ask, and yet thou
refuſeſt

refuselt to do it ; Enter into thy Chamber, saith he, and shut the door. Although every place will serve, yet it pleaseth Christ to name thy Chamber, because he would have a man without accombrances. Every man findeth one place or other to lodg in, let them than find the same place, or some place else to pray privately in. Shut thy door, (saith Christ) as if he should say, shut thy self from the world, and shut the world from thee: it may be thou hast something to say unto me, that thou wouldest not have the world to hear. Oh the mercy, the wonderful mercy of Christ to man how he became Man for man ! And he knew the nature of man, that he would be loath that every one should

should know the corruption which was in him, and therefore say Come to me alone, and shut the door, no body shall know what is betwixt thee and me; I know thy sins already, but I would know whether thou knowest them or not: for many a man sinneth and knoweth it not because he knoweth not my words: but if thou knowest them, confess them to me, and I will give thee pardon for them: and if thou wilt leave them and canst ask help of me, I will give thee grace to overcome them: for I have overcome them all for thee, even in thine own flesh; and thou, through my help, shalt do a greater work: for thou being a sinner shalt overcome in thy self, which is

a greater work than for me which am God, and without sin to overcome sin: and yet not you, but I your Saviour, who dwell in all those that lay hold on me by true faith, for without me ye can do nothing; and therefore come to me, follow my counsel, come secretly let no body know of it, for hindering you, or for fear vain glory should follow you, no man shall need to know of it, for I will reward you openly. Oh the wonderful mercies of Christ to man never able to be set out! He knew that man would be desirous to have it known that he served such a worthy Master, as none could serve a better, that every one should say, he served Christ, he served the Son of God

God, who will bring him to preferment. Every one desireth to have it known that he serves a noble Master, and therefore he will wear his cognisance upon his sleeve, that it may be known what an excellent man he serves: for it is a great credit to serve a worthy Master, and a man shall be very well accounted of for his sake: but he that serveth a wicked and ungodly man shall never be so well thought of; because his Master is wicked, and he is oftentimes ashamed of his Masters doings, so that he will never be a credit unto him, and therefore never serve a wicked man, although he be never so rich: for the desire of man is to serve a Master of credit, and that Christ knew: he knew
also

*The re-
wards of
Christs
servants
are hea-
venly.*

also that man was loth to have his sin openly known : and therefore out of his great mercy, and wonderful wisdom, he appointed man to confess his sins privately, without which there can be no good prayer. He told man that he should not need to make shew of it unto the world, for he would reward him openly, and make it known that he served a good Master indeed ; for he would give him such graces and blessings, as all that knew him, should perceivle that he had them neither of the world, the Flesh, nor the Devil, nor of his own nature : but it should appear they were only the gift of the Almighty God : he did not promise earth and earthly things

things you may see) for every
venomous earth-worm is full
of these; the Usurer that is as
far from Heaven as it is to hell,
where, if he take not heed in
time, he may find his part, he
(I say) may brag of his Gold;
the Extortioner, whom God
hates, may brag of his Silver;
the Covetous person, whom
God abhorreth, he may brag
what a deal of earth and earth-
ly dirt he hath purchased; the
Prophet saith, *They load them-
selves with clay*; He doth not
say, God giveth them; but,
They load themselves. Among
these foolish and abominable
people, whom the Scripture
speketh so much against as a-
gainst no man more, nor so
much, I think Strumpets and
Whores, who for covetous-
ness

neſſe ſell their ſouls and
bodies, and make themſelves
ſuch filthy veſſels in this earth
that it is moſt leathſome to
think of, may brag as well of
their Jewels and coſtly appa-
rel that the World beſtoweth
upon them, as any other of
theſe covetous wretches,
whom God abhorreth and gi-
veth warning that no man
ſhall ſpeak well of them; for
the Holy Ghoſt ſaith, *Speak not
good of the covetous whom God ab-
horreth.* And that thou mayeſt
know it is no worldly treaſure
that God beſtows on thee;
knowe, that the devil calleth
himſelf the Prince of the
World, and ſo one would
think he were: for the out-
ward things are moſt com-
monly beſtowed upon the
wicked;

wicked; but that which God will bestow on thee, is a treasure which the wicked ones have not, nor have ever like to enjoy, except they leave their wicked waies and go privately to the Lord Jesus Christ, and lay open their miserable estate to him, and crave his pardon, and grace to live a new life: and then he will give thee the greatest treasure that man can imagine; even a most Heavenly treasure: he will give thee faith, which will bring thee to the everlasting Kingdom of Heaven: he will give thee patience, to bear all the crosses and the troubles in the World: he will give thee humility which will fill thee full of grace, and make thee in favour with God and man; he will

will give thee his grace so plenteously, that thou wilt speak alwayes the truth, and keep thy promises, though it be never so much to thy hinderance in the sight of the world. Nay, in the sight of the world it must needs be a praise to thee; for the world seeth that every Earth-worm can break their promises, or turn it so that it is worse than a promise breaking: for it sheweth that they are full of Hypocrisie, Dissemblers, and would serve the world, and would not have the Devil know it, but the Devil will not be so deceived: he maketh account the world is his, and he hampereth all those that love it in chains, and he wil have the world know it, that it may be

be a witness on his side at the day of Judgment; Nay, his Conscience will be a witness against him at the day of Judgment, that breaketh his word; even at that dreadful day when the trash for which he so lightly regarded his promise, shall be consumed with fire and brimstone, then will he wonder, he could think it would be so long before that day would come and now seeing that it is come, he fully perswadeth himself that his pain will never have an end. If thou thinkest that breakers of their word have a room in Heaven, read the fifteenth Psalm. But what should I speak on a room in Heaven, when indeed they ought to have no room amongst civil men on the earth; nay

*The
danger
of break-
ing pro-
mise.*

nay, nor yet among the Hea-
 then? for it hath been account-
 ed so great a shame: for a man
 to break his promise, that he
 would rather die than it
 should be said that he was one
 of those. But pray thou
 privately and faithfully, and
 God will not only give thee
 power to keep thy promise
 with men, but thou shalt also
 have grace to keep thy word
 and promise thou hast made to
 Almighty God, to forsake
 the Devil, the World, and thine
 own filthy affections; which
 will shew openly that thou
 art the Servant of God, and
 that God hath bestowed his
 manifold graces and blessings
 upon thee; as Christ said unto

Mat. 16. Peter, Flesh and blood hath not
 17. taught thee these things but my
 Father

Father which is in Heaven. So every one that beholdeth thee will know, that neither the Devil, the World, nor thine own flesh hath bestowed these gifts on thee, but thy Father which is in Heaven. Blessed be the Name of Christ, for his bountiful goodness bestowed upon mankind; he did not only bid them pray, and promise they should be heard, but also told them to whom to pray: and because men durst not go to God alone, he bad them go in his Name, and promised that he would be there with them, and he would be a Mediator, which none else could do, and he would make peace between God and them, and therefore any might boldly come to him; he teacheth

G

them

them where to ask privately,
 and what to ask, the Holy
 Ghost, without the which we
 are fire-brands of Hell, but if
 we have him, we are Saints in
 Heaven, even joyned to Christ,
 and as his Members: and yet he
 fearing all this would not
 serve, it was his great mercy to
 shew us more concerning two
 men, which were praying, and
 make us acquainted how they
 prayed, and how they sped.
 Christ saith, *There was a Phari-
 see and a Publican went into the
 Temple to pray.* The Pharisee
 was one that thought himself a
 just man, and despised others.
 The Publican accounted himself
 a sinner openly known. *The
 Pharisee stood up and prayed, and
 said, I thank thee, oh Father, I
 am not as other men are, nor like
 this*

this Publican: I fast twice a week, and give Tithe of all that I have. Now you may see who they be that say, I fast, or we fast: as if they should say, I fear it should never be known that it is I, or we, that fast and pray, and pay Tithe of all that we have; and that we deal justly, and keep the Commandments, But the Publican stood afar off, and durst not look up to Heaven, but smote on his breast, and said, Lord be merciful unto me a sinner. Here you see, we must humble our selves, and confess our sins; for Christ saith, He went away justified rather than the other: for he that humbleth himself shall be exalted, and he that exalteth himself shall be brought low. Also he willeth us, alwayes to pray, and not to wax

uke
11.12.

faint, saying *There was a certain Judge in a City, which neither feared God nor revered man; and there was a widow in the City, which said, Do me Justice against my Adversary; but he would not for a time; yet afterwards he said Although I fear not God, nor reverence man, yet will I do her Justice, lest at the last she chance to weary me. And the Lord said, Hear what the unrighteous Judge saith: And shall not God avenge the cause of his Elect, which cry and call day and night upon him? And therefore pray continually. And do not think (my Sou.) that I have spoken too much of prayer: for, as I said before, without it we have no promise to obtain any favour of God, nor yet to be kept from any evil by God, and therefore*

fore do it. You must needs also be thankful to God for his mercies in Christ, and most humbly thank Christ, who hath thus mercifully taught you to pray; and give God thanks, who hath brought you into the World, in such a time, when as you may be taught to pray according to his Word, and I beseech him, that you may pray according to his Counsel.

C H A P. 33.

No certain rule for private Prayer.

NOW I would have you know, that private Prayer is fit for every mans private use, and therfore there is no certain rule, neither can words be set down what ye should say: For though we be all sinners, yet some are more troubled

with one sin, some with another; and some are troubled, because they cannot be troubled so much with their sins as they desire: which sort Christ calls unto him, saying, *Come unto me all ye that labour and are laden, and I will ease you.* But although all sins dwell in us, and we are subjects to them (wherefore Christ saith, *Ye had need watch and pray*) yet there is in every one of us, some one sin that will draw to a head, and bear some rule in us, and will not be subject nor subdued to the Spirit, as the Child of God would have it: But then he goeth to Christ, and craveth his assistance; and yet sometimes the sin will overcome him, and then he goeth and confesseth his sins again, and craveth pardon, confessing

Mat. 11.
18.

Mat. 16.
14.

BLESSING.

selling withal his own weak-
ness, that he should be over-
come of so vile and base an
affection: and thus every one
ought to seek by Prayer to God,
to get victory of that sin which
otherwise would overcome and
destroy him, Body and Soul for
ever and ever.

CHAPTER 34.

Of men troubled with divers

sin.

Some are troubled most with
envy, some with pride, some
with anger, some with covet-
ousness, and some with sloth,
and all these, with a company
that attend on them, sit upon
every man, but one must be
Captain: then overcome the
Captain, and all the Army will
be conquered. In wars, if the

Captain prevail, the Soulders
 will ruinate even the City; so
 it is with sin, if the chief sin get-
 teth the victory, it will let in a
 great number of enemies, that
 will never leave until they have
 utterly ruinated and brought
 to confusion the whole Body
 and Soul of man; and therefore
 every one ought to pray to God
 for help and assistance against
 his greatest temptation; for if
 we overcome that, the rest will
 flye: as St. James saith, *Resist*
the Devil, and he will flye from
thee. And this will be a great
 comfort to any man, when he
 seeth his enemy cannot triumph
 over him: Then the Devil shall
 have no cause to laugh in his
 face, nor the World to jest be-
 hind his back, neither can his
 own affections brave or upbraid
 him.

Jam. 7.

him: he shall have a greater comfort than this; for by obtaining this victory, he shall be sure to be Servant and Souldier to the most worthy Captain that ever was. Yet he must acknowledge, that he got the victory by the help of his Captain; and so long as he is a Souldier under him, he shall always have the victory: for the Devil himself is afraid of this Captain, the World will flee at his presence, and thine own affections will fall down before thee, if he come.

CHAP. 38.

Be not hurt by a little temptation.

THere is another thing which I must admonish you of, that ye be not overcome of a little temptation;

for that is the basest thing in the World: even as if a great Captain should be overcome of a mean Souldier, that had neither Might nor Policy, which must needs return with shame to the Captain. But it is much more shame for a Christian, that hath vowed to forsake the Devil, the World, and his own affections, to be overcome by the weakest of them all. There be many that think, if the Devil overcome them not in a great sin, all is well; though that indeed he set them on work continually on trifles, and by this means keep men in some service or other. He cares not what they do, so they serve not God, and so he may blindfold them, that they cannot see their own sins. And thus

thus they are in a very dangerous and evil case; and know not what they do; yet they shadow their folly, that the world may not perceive it; and then they think it well enough. Thus the Devil leads them quickly to Hell, and they never know whether they are going, till they come there; even as a wind carrieth a ship, and they that are in it know not where they shall be set on shore. For the Devil is a cunning Fowler, he will never lay a great bait, where he knows a little one will serve the turn; and he is so full of policy, that he seeth a great bait would make the party afraid to come near it; but thus doth the devil, first he giveth a little bait, and saith to him whom he meaneth

to catch; I warrant thee thou
 mayest take this, go, near it,
 taste of it, it will not hurt thee;
 many swallow a greater bait
 than this, and thou seest no hurt
 come of it: as he said to Eve,
 It is but an Apple, it may do
 thee much good to bring thee
 to knowledge, and make thee
 like to God. And therefore
 now we see we had need to set
 a special watch over our
 selves, that we may spy the
 Devil when he goeth about
 thus to entrap us in his En-
 gine, with his alluring baits,
 and return his baits again; and
 when he offereth us any of
 them, may say, I defie thee Sa-
 tan: and by Gods grace have
 knowledge that thou art a
 wicked Serpent, and didst de-
 ceive our first Parents with an
 an

an Apple: I will not play with
thy baits, be they never so
sweet, pleasant, or beautiful:
I know thy subtilty, and I
know that I serve a Caprain,
Christ, that thou art afraid of;
and he will bring us to an
happier Paradise than thou
didst put us out of; and he will
make me like a God, and re-
new the Image that thou didst
decay in us. Thou didst scoff
at me, and saidst, I should have
knowledge, when thou would-
est have utterly overthrown
me; yet I have this knowledge,
(I thank the Almighty God
for it) that now I can see thy
policy, and how thou camest
to our Parents when they were
alone; thou thoughtest they
could not stand by themselves;
but thou shalt never find me
alone

alone: I know I cannot stand by my self, and therefore I draw near unto my Lord and Saviour Jesus Christ by faith, and will attend upon him, and will not leave his Commandment undone, for all the baits and allurements thou canst shew me in the World, where thou callest thy self Prince, but thou gettest it by wicked policy, and thou rulest it by a wicked tyranny, destroying the good, and maintaining the wicked, and bestowest thy trash on them, not for any love thou bearest to them, but to make them thy wicked instruments, that thou mayest do the more hurt by them.

And as soon as they have served thy turn a while, thou wilt bring them to shame in
this

this World, and everlasting destruction in Hell-fire. And therefore now I would have thee know, that I have knowledge, and perceive that all these usurping Tyrants have learned all their mischievous policies of thee, using all means they can possibly, to destroy the good, and with their paltry trash which they call their wealth, they win the wicked to their Wills: and when they have their purpose a while, they will pick some quarrel against them, although they have no reason for it; and although they follow their wicked wills never so much, yet in the end they will overcome them.

And so, Satan, dost thou deal with all that serve thee
and

and therefore thou art an u-
surping Tyrant: for the earth
is my Lords, who hath made
it, and all that is therein; and
that which belongeth unto
thee is nothing but that trash
that he careth not for: It is
like Tares, and the worser sort
of Grain; more fit to feed
swine, than for the Children of
so mighty a King as my Lord
is; who hath such treasure for
those that do belong unto him,
as thou shalt never come near.
Yet this is thy despight and
envy, because thou canst get
none of it thy self, thou
wouldest have me have none of
it neither. But thou shalt not
deceive me with these earthly
baits; which one day my Al-
mighty God shall set on fire
about their ears that love
them

them so well; when themselves shall be suddenly strangled with the Smoak thereof: and it makes me marvel how thou shouldest deceive so many as thou dost with them; for once my gracious Lord drowned them, and all that loved them, and many times he sinketh very much trash in the Sea, that Pirates might see they shall sink one day, and all those that sell their Souls for such trash, except they turn speedily unto my Lord and Saviour Jesus Christ, who is a Saviour, and will save all sinners that turn unto him. But thou art a destroyer, and wilt destroy all those that follow thee; thou knowest my Lord burnt *Sodom* and *Gomorrhah*, with other Cities, which were full of this glistening

-tering dross; to shew that he
 cared no more for it, than
 Kings do for Counters: for if
 he had respected it, he would
 never have burnt it, and con-
 sumed it with fire: yet thou
 Satan dost deceive worldly
 wise men, giving them dross
 for Gold, which is no better
 than Copper Counters; and in
 the mean time thou makest
 them deceive themselves of an
 everlasting treasure. || Earthly
 treasure may be compared to
 glass, which is so brittle a me-
 tal, it can never continue
 long; for as it might be now a
 man hath it to do him good,
 and in the turning of a hand it
 is broken, and worth nothing:
 even so it is with the trash and
 puff of this world, and the life
 of man, which is but a breath;
 and

and what can be of less power than a breath?

The Scripture saith, *It is like a vapour, which appeareth suddenly, and is as suddenly gone again.* Christ saith, *Thou fool, this night shall they take away thy Soul from thee, then whose things shall these be that thou hast gathered together?* If our Saviour Christ calleth him a fool, that careth for earthly things, I know he is a fool; and therefore thou shalt not make me so simple, but thou shalt make me wise; for I will ever be watchful and wary in all my wayes, continually attending upon the Son of God, Christ Jesus my Lord and Saviour: that thou may'st not find me alone, I will also keep company with the godly, by which means the way

Jam. 4.
14.

Luk. 12.
20.

way of our Saviour will be made more easie for me: for when many godly men are together, they incourage one another to that which is good.

C H A P. 36.

Idleness and Covetousness to be avoided.

NOW although every sin be a great hinderance to Prayer, yet Idleness and Covetousness are two of the greatest, and therefore we ought most earnestly to pray against these sins, and take heed of such sports and recreations, which have no warrant in the Word of God; for many are so carried away with idleness and pastimes, that they can find no time to pray; and therefore we had need to be very circumspect and watchful over our selves,

selves, lest we be snared with this part of the Devils policy: for if a man take not heed, Satan will fill his heart so full of these vain and idle pastimes, that he shall never have any regard of preparing himself to pray. God saith, *Six days thou shalt labour, and do all that thou hast to do*; and therefore be sure there is no time appointed in the six days to follow your idle pleasures and sports; *And the seventh day we must keep holy*. The Holy Ghost saith, *Whatsoever is not of faith, is sin*; and thou canst do nothing of faith, except thou hadst good warrant for it in the Word of God: and the Word of God saith, *Redeem the time, for the days are evil*. And thou canst not redeem the time with vain recreations. I speak

Exod.
20. 9.

Rom.
14. 13.

Eph. 5.
15.

not

not to bar any from lawful recreation, but to warn you to take heed, that for a little foolish and idle pleasure, which presently cometh to an end, you loose not a glorious Kingdom, which endureth for ever. And this Kingdom can never be gotten without private true and faithful Prayer: for although Christ hath already obtained it for us, yet we have no promise of it, except we lay hold on him by faith; which faith we can never have, except we pray for the Holy Ghost to enlighten us, and teach us to lay hands on Christ. You must continually call for mercy and grace: mercy for thy sin, and grace to serve God. And this I am well assured of, that hearing of the Word preached, is the
 very

very means that God hath appointed for the obtaining of faith; and by no means may you neglect that, except you will contemn the counsel of the Holy Ghost; which I pray God, for Christs sake, you never may do. The Holy Ghost telleth you, that *Paul planteth, and Apollos watereth, but God giveth the increase.* You must always have your prayers ascending to the Almighty God, to desire him to send the showers of his grace into your hearts, that the seed of his Word may grow, and bring forth fruit to everlasting life.

1 Cor. 6.
3.

CHAP. 37.

A dangerous let of Prayer.

I will let you understand in my judgment, what is one of

of the greatest hinderances unto prayer, that can be; but it is so close and subtle an enemy unto mankind, that I can by no means discover it, so well as I would, for it is so cunning and so forcible an allurance of the Devil, that it draweth many more from true and faithful prayer, then any Net that ever he laid; but I cannot well tell which way to describe it unto you, I cannot say that it is altogether Covetousness: for, as David saith, *If it had been an open enemy that had done me this dishonour, I could have borne it.* So I may say, if it were an open sin, which would deprive you of this benefit of prayer, peradventure I should find some way to disgrace it unto you; but it is a thing that carrieth some

Some colour of goodnes, even amongst them that think themselves good, and yet indeed it is stark naught, and deceiveth a multitude; and it frequenteth every place, City, and Town; and amongst all sorts of people; Husbandmen, Tradesmen, and all kinds of Arts and Professions in the World, so that I cannot as I would, tell you which way to shun it: I would to God it were not amongst Preachers.

Now, as well as I can, I will explain it unto you. It is an over-much care of those things which a man may lawfully use. For a man being earth, these earthly things bear much sway in his mind, and specially, because they carry the name of lawful; and so they make a

H

man

man forget the Law of God,
 and neglect the duty of Prayer,
 the which two things being
 overslipped, he looſeth the pro-
 miſe of the Goſpel, which is
 an everlaſting Kingdom. And
 that it is thus, I will make it
 more plain unto you, becauſe
 I hope God will give you grace
 to ſhun it; which I deſire you
 may, for Chriſts ſake. Man be-
 ing earth, and Satan being the
 Prince of this earth, he labours
 to ſet mens earthen minds
 altogether on this earthen
 World: which he may eaſily do;
 for man being earth by Nature,
 and generally inclined to love
 earthly things, he is the more
 eaſily drawn unto this earthly
 affection. It is even as if a man
 ſhould run down a ſteep Hill,
 he can more eaſily run down
 than

than go up softly: even so, man
can easier run after these earth-
ly things, than stay himself in a
mean. He hath nothing to help
his earthly nature, but Grace:
which he must needs pray for,
or else he can never have. yet
doth he follow the things of
earth so much, that he hath no
leisure to pray for it. In the
night when he should meditate
on the Law of God, by the ap-
pointment of the Holy Ghost,
he is thinking of some earthly
thing or other; either of this
bargaining, or that purchase,
or such like: when oftentimes
he might be much more happy
to be without it. And me-
thinks he that can think of
Heaven, and have it, is well e-
nough: but these kind of peo-
ple would have Heaven and

Mat. 17.

4.

earth too. It is said, It is as hard a thing for a rich man to be saved, as for a Camel to creep through the eye of a Needle. And this is the cause of it: his head is so busied about earthly things, that be lawful, that he forgets to meditate of the Law of God in the night: And in the morning when he should pray, before he can settle himself to it, his earthly business is so much, and requires so great haste, that then he cannot stay to pray; but if he do, they are such Prayers as some offer to their Saints; they speak of God, but their hearts are on the World: Some are troubled with their Merchandise, some with Buying and Selling, some coveting to grow rich, some casting to maintain their

their families; but their riches
are so unlawfully used, and so
hard a matter it is for them to
use them lawfully, that it can-
not by any means be expressed.
But the most merciful and
mighty God, hath taught man
what to do in such a case,
which is, to meditate in his
Laws day and night, and then
he shall bring forth his fruit
in due season, and shall know
when to serve God, and when
to deal in the world. Take heed
therefore, you see what danger
you are in, whilst you are here
on earth; for this is a danger-
ous disease, and many die of
it: and therefore cleave to the
mercies of God in Jesus Christ,
which hath given you such
warning: of this desperate
H 3

disease, saying, Labour not for the meat that perisheth, but for the food of everlasting life. Thus you see what Christ saith, he bids you not labour for earthly things, he tells you, they perish; he bids you labour for the food of the Soul, which shall never have end. The Holy Ghost saith, Bodily labour profiteth little: but godliness is profitable to all things, which hath the promise of this life present, and which is to come. Here you see, godliness hath the promise of the life present, and therefore I marvel men should refuse to be godly: it hath the promise of the life present, and of the life to come: whereas worldliness hath not so much promise as of the life present: Godliness is great gain. Would you have gain?

gain? Then embrace godliness, so shall you have your desire; for that purchaseth a Kingdom, and it is profitable for all things. *Seek first the Kingdom of God, and all things else shall be ministred unto you.* Mat. 6. 33.

Here Christ promiseth, that if you will serve God, all worldly things shall be given unto you: saith Christ, *Care not for to morrow, let to morrow care for itself; the day hath enough of its own grief.* Here you see Christ would not have you care so much for these earthly things, as you do. *Cast all your care upon God, for he careth for you.* Here you see that God freeeth you of all your earthly cares, and telleth you, that he taketh care for you: as if he should say, Your care can do you no good. Mat. 6. 34. Psal. 37. 5.

good, and therefore take none ;
 serve me,, and I will take care
 for you : as a Father should
 say to his Son, Go to the School
 of Learning, study to serve God,
 your King and Country , and I
 will provide you all things ne-
 cessary, and you shall want no-
 thing.

Labour for learning,, or else
 you can never get it: that is a
 thing which I cannot buy for
 you, you must get it by your
 own industry and diligent stu-
 dy, if you will have it : but when
 you have it, it is more worth
 than all I can leave you besides.
 It will be a wise Master to
 teach you, a diligent Servant to
 attend you, a discreet Coun-
 cellor to admonish you, a
 Witness of the well-spending
 of

of your time, a faithful Friend,
and of great account, able to
credit thee even with Princes:
and these things cannot by
any means be gotten, without
thine own diligent study. Even
so our loving Father in Christ,
tells us, by the mouth of his
Son our Saviour, that we
should not care for these earth-
ly things, for they shall be giv-
en unto us: But we must care
for the Kingdom of Heaven,
for that cannot be gotten
without care and labouring
for: and this is a thing worth
our labour; this is a Kingdom,
and lasteth for ever; it w^{ill}
bring comfort to your he-
aven in this life, and bring
in favour with God an
good men, and ever
happiness, without woe

or end. Furthermore I will tell you what cause you have to take care for this Kingdom: if you lose it, you fall into a Pit of everlasting destruction, where you shall be tormented with Fire and Brimstone for ever and ever; where no man shall ever come out again; for there is no redemption; and therefore by all means possible I advise you to take heed. Christ endured the pains of Hell for you, because he pitied you, and knew you were not able to overcome them. Therefore you may believe me, if you could bear all the pains of Hell one hour, and then could be delivered, you would never come there again for all the World; nay, you would never love the World, nor any thing

thing that is in it, because they are nothing but baits to draw men to destruction. But if the Devil get you once there, you can never come back again; and Christ will never fetch you from him, for the Devil and he are enemies; and he is able to live without any of his servants: for those that will serve him, shall have an everlasting Kingdom, and live in joy and happiness; and those that will serve the Devil, he will torment them in Fire and Brimstone for ever.

Now if Satan can get any to serve him, he is worthy to have them, for Christ will have none of them: and therefore I tell them now, if they come once in Hell with the Devil, they shall never come in Heaven

ven with Christ, for he is just, and will not meddle with the servants of another. But if any see his filthy and base wayes, and consider the miserable and wretched estate it will bring him unto, and then turn to me (saith Christ) and desie the Devil and all his works, and serve me, I will save him; for I am a Saviour, and that is my Name, and my Glory: for there is no Saviour but my self: *I came into the World to save sinners*, but not such sinners as will serve the Devil: for though there be none in the World but sinners, yet those that love me and keep my Commandments, them will I save: but they that serve the Devil, I will destroy and torment them. Although all are sinners.

sinners, yet some sinners that pluck up their sins, as a Gardiner pulls up his weeds, and cast them behind them, and follow me; although they be weak, and fear that they cannot overtake me, yet I will put forth my hand, and take hold of them; they shall not need to fear. *The bruised Reed will not I break, and smoking flax will I not quench: I come to bind up the broken-hearted, to Breach liberty to the Captives, and to comfort them that mourn: Let all that labour and are heavy laden come to me, and I will ease them.* But those that follow their sins, and are merry and joyful, and carry them lightly, and never feel any weight in them, they never call for help to bear them: they carry them well enough.

enough they dance after the Devils Pipe, they follow the Devil more swiftly, than my servants follow me: For they follow Nature, and the Devil helpeth them forward, and the World is a friend to them both; and they like laden Asses follow the Devil with his treasure, and make him their Lord and Master; and yet some of them will not stick to say, they hope I will save them although I have often told them, I will save none but my Servants; and I will not meddle with them: For if they will serve me, they must clean forsake mine enemy, the Devil; for he is an enemy to me and all mine, and doth all the despite against us that he can; and I will not save him that will

will serve mine enemy; and therefore let them never presume upon my mercy; for I have told them; that, *The hope of the ungodly shall perish.* He that is an ungodly person, a swearer, a drunkard, a profaner of the Lords day, false in religion, careless in life, and yet hopes to be saved by me; his hope is in vain, and grounded upon no Foundation: For I never made promise to save any such; and therefore they have no reason to say, They hope I will save them, except they speedily return from the Devil, and his wayes, and follow me and my wayes; for I have plainly told them, *He that will be my Disciple, must forsake himself, take up his Cross, and follow me, and assuredly I will save him.*

Mat. 16.
24.

Now

Now tell me then, how would a man like one that should serve his utter enemy, and do what his enemy could devise to hurt and grieve him, and then when he had done all the hurt that he could against him, when he could do no more, then he would come to him, and think to have a great blessing, and a great benefit of him? he should surely be deceived. Then with what face can a sinner go to Christ, to save him when he dieth, who would never serve Christ while he lived? Though God hath commanded him to cast all his care upon him, for he would care for him; yet he hath spent almost all his time in serving the World, the Flesh, and the Devil.

CHAP.

C H A P. 38.

Reasons of casting our care upon God.

I Will tell you great reason why you ought to cast all your care upon God, and none upon the World; for God is our Father, our Maker, and Governour, and our Feeder: CHRIST is our Saviour. Now the Father and Governour knoweth what is fit for the Child better than the Child: for the Child would surfeit if he might have his own will: therefore let him be content with that which his Governour will give him. Another great reason why we should cast all our care upon God, is, because when the Devil maketh all his prisoners baits, wherewith he draweth an in-
name-

numerable company of Souls to Hell, he covereth them all with some worldly thing or other, that they may not see the hook: some he covereth with Gold, some with Silver, some with Earth, some with Clay, some with Honour, some with Beauty, some with one thing, and some with another. He will not lay his baits alike, for he is cunninger than a fisher: he knoweth a little bait will serve for a little fish, and a great bait for a great fish; for a great bait will not serve to catch a little fish, nor a little bait will not serve to catch a great fish. And besides this, he must have the alteration of baits, as the cunning fisher well knoweth: but with these baits he must have a sharp hook

hook to take them, and a long line to draw them to himself. So soon as he seeth they have swallowed the sweet bait, he lets them play a while with it, but before it be long he draweth them out of the sweet stream, the water of life, and throweth them into a Pan of boyling liquor: and as sometime the fisher is faine to intangle the fishes with his Nets, and so take them, even so Satan findeth the humour of every man, and then he searcheth in the World to find a bait fit for him: and having found the bait, he presently poisoneth it: then he puts in a hook and a line, to draw him from the pure sweet stream, the Water of Life, the Word of God: and then he lets them play

play a while with the poisoned baits of the World, and even so draws them to him, and throws them into a Furnace of boyling Brimstone, whose boyling shall never end. Now there is none that can keep us from the baits of the Devil, but only God our Father, our Governour, and Saviour and Sanctifier, and had we not need then to cast all our care upon God, sith we are in so great a danger, and none can keep us from the Devil but he? We cannot keep our selves from the baits of the Devil, no more than Children can guide themselves in all their ways, to Feed, Learn, Govern, and cloath themselves, without the help of their Father and Governour. Shall the Children depend only

only upon their Father and Governour, and shall not we depend only upon our God, that is our Maker, our Father, and our Governour? and who, when we fell from him, and followed the Counsel of the Devil, sent his only Son to dye for us, and to endure the pains of Hell for us? The Holy Ghost saith, *If he hath given his Son for us, will he not with him give us all things also?* And yet, shall we not dare to depend upon him? Is he not able to dry up the Waters of the Red-Sea, that thou mightest go on foot dry-shod thorow? Cannot he rain thee Manna, that thou needest not starve? Cannot our God give thee Water out of the Rock? He giveth the Water out of the Rock

Rom. 8.
32.

Jam. 1.
15.

Rom. 7.
24.

Rock Christ, every day: Oh that thou wouldest receive it! But I know what thou wouldest have, thou wouldest have Quailles to fulfil thy lust: For, *First when it conceiveth; bringeth forth sin, and sin when it is finished, bringeth forth death:* Then mayest thou cry, *O wretched man that I am, who shall deliver me from the Body of this death! I thank God through Jesus Christ our Lord, It is he that must deliver me from this Body of death.* And yet thou wilt not follow him, nor depend upon him. Another reason why thou shouldest follow Christ, and depend upon him, is, because if the Devil find thee at any time alone, thou canst not escape his hands; and therefore my greatest desire is, that I might

might perswade you to cast all
your care upon God, and none
upon the World: nay, I pray
God that Christ may prevail
with you, for he hath gone a-
bout to perswade you already,
and told you a reason, *For he*
careth for you: and if he ca-
reth for you, you need no
more care; for you shall be well
provided for: therefore obey
him, cast all your care upon
him, and care not for this
World; live as he hath ap-
pointed you, labour in your
vocation six days, and keep
the seventh holy to the Lord;
and in all your labour use no
kind of deceit, nor desire to
be Rich. Do you labour in
your vocation, and be sure
you pray morning, and even-
ing, and at noon, and at all
times

times, and hear and read the Word of GOD, and meditate on that day and night, and follow CHRIST, and take hold on him by faith: let that be all your care, and for your bodily goods take no care. If you dare not trust God with your bodies, who feedeth them, as you see, every day; how dare you trust him with your Souls, which you cannot well discern, by reason of your earthly Nature? You have a promise for your Bodies, if you will serve God and keep his Commandments, and yet many dare not trust him: they would serve him with all their hearts, if they durst trust his Word. If they should lose their mortal Bodies, it were but a small matter

matters for they must have an end. And for your souls, you have but his Word and Promise, upon condition that you follow Christ, and take hold of him by faith: now if you neglect the condition, the Promise is void; and yet you say, you durst trust G O D with your Souls, when you never go about to keep his Commandments: you never follow Christ, nor take hold of him by Faith, nor have you any experience by your Bodies, for you never trust Christ. Da-
vid saith, I have killed a Lion and a Bear, and therefore I dare venture on this uncircumcised Philistim. If he had suffered the Lion and the Bear to have overcome him, he had never overcome the Gyant; and than
 I had

1 Sam. 17
 24, 25.

had he never been made the Kings Son. So if thou wilt overcome that great *Goliath*, thou must first kill the Lion and the Bear: thou must first overcome the temptations of the World, if thou meanest to overcome the Devil, and so be made the Kings Son of Heaven.

CHAP. 39.

Against Immoderate Care.

Our Saviour saith, Care not for to morrow, let to morrow care for it self; the day hath enough with his own grief. Here you see that our Saviour pities you, that you will take such care; and willeth you that you should not care for the next morrow, because you do

do not know whether you shall live till then or no: for Christ saith, *Thou fool, this night will they take away thy Soul from thee.* As if Christ should say, If thou dyest with taking care for this World, thou lovest the Kingdom of Heaven, and thou shalt lye burning in Hell-fire. Then, dost thou not shew thy self a fool, to take so much care for this World, since thou knowest that Hell-fire is before thee, thy goods are behind thee, and thou knowest not who shall enjoy them? If thou thinkest thy Children shall, thou knowest not whether they shall live or no; or spend and waste them wickedly, as thou perhaps hast gotten them; or whether they shall be other-

wayes deprived of them or
no.

A thousands wayes may separate thy Sons and their goods far asunder; thou knowest not but that the World may end: thou knowest not what shall become of thy goods, or whether any body shall enjoy them or not; and to say the truth, some of you make sure work, that none shall enjoy them; for whosoever getteth them, were better be without them, if they be not gotten in the fear of God, and then they cannot be enjoyed in the Faith of Christ; for it is not lawful to have stolen goods in thy House: and thy goods may bring a punishment upon thy Children; and therefore thou art a fool to take
any

any care at all, either for, or about these things; and thou art a fool, because thou doest care, yea, and spend all thy care about these things. Thou knowest if thou dost not spend thy time in the fear of God, which is but *the beginning of wisdom*, and in the Faith of Christ, which is the end and finishing of wisdom; thou thy self, thy Body and thy Soul shall lye burning in Hell-fire for ever and ever, and there is no means for thee to be delivered. Tho mayest turn thee and tumble thee in the fire of Hell, and canst never get out; and wonder at thy self, that thou wert such a fool to take care for those things which thou shouldest never know what became of them, and take

little or no care for thy self when thou knowest thou shouldest come to this wretched and miserable end, that would never end.

Here, in the World, none dare call a Rich man Fool; but Christ saith, he is a fool that setteth his heart on these worldly things. But if by taking care for worldly things, he miss Heaven, and fall into Hell, he will call himself a thousand millions of fools, that omitting better things, he would take care for this World, which is worth nothing; nay, it is worse than nothing; for his own conscience will tell him, if he had had nothing, he should have cared for nothing, and so he might have served
God

God, and gone to Heaven: and having something, his care was so much to compass more, that indeed he hath gotten nothing but everlasting torment.

And now he knoweth not what to do: sometimes he thinks, I would I might creep through ten Thousand Hells, and be ten Thousand Millions of times in crawling through them, to go to Christ, and then get faith, and take hold on Christ: For he knoweth now, that none can come to God, but by faith in his Son, for the which he would now take all the pains that could ever be devised, to obtain that faith in the end; and yet he thought whilst he was in this World, that one Sermon in a

month would have served him to have gotten that faith, but he seeth he would not believe the Word of God; for Gods own Word willed him that he should not labour for the meat that perisheth, but for the food of everlasting Life. And lest he should doubt of these things which GOD saith, Christ saith, Consider the Lillies of the field, they labour not, neither spin they: I say unto you, that Solomon in all his glory was not cloathed like one of these. If God so cloath the grass, which is here to day, and to morrow is cast into the furnace, will he not do much more for you, O ye of little faith! Here Christ tells them that will not believe his promise, and follow his counsel, they are of little Faith. And the Holy

BLESSING.

185

Holy Ghost telleth us, that *Faith cometh by hearing of the Word Preached: and, without faith it is impossible to please God.* And there were never any saved but by faith; nor there were never any damned, but for want of faith. For the Holy Ghost saith, *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.* He did not believe that God would provide for him in this World, and save him in the next, because he wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leave these worldly affairs, and to hear the Word Preached. He could not pray that he might profit by the Word Preached, be-

cause he had no knowledge by the Word to see his wants.

He had no knowledge, because he had not continually heard and read the Word, which would have taught him to have known God and himself. If he prayed sometimes without knowledge and faith, his Prayers were vain and frivolous.

And thus he seeth it was his own negligence that brought him to Hell, because he would not labour for the meat that perished not; and now he is so vexed at himself, because he did not follow the counsel of our blessed Saviour CHRIST, that took such pains for him, and gave him so many warnings,
and

and told him how he should find it, if he would follow his counsel; that he would now, if it were possible, be revenged on himself: as *Judas*, when he had done that which Christ had warned him of, and saw that now it could not be undone, he laid violent hands on himself, to be revenged upon himself. But when they see they cannot be revenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed: then they will despise Satan, and cry out against the World they loved so well, and say, Satan laid all his baits by the things which are in the World; yea, many baits he laid

laid and took many, even with things that were lawful to be used in the World by the appointment of God, as you shall see. Meat is ordained of God for the nourishment of man; and yet how many doth Satan take with the sin of gluttony? And therefore take heed that thou eatest temperately. *Meat is ordained for the Belly, and the Belly for meat, but God will destroy both them and it.* Drink is very lawful, yet how many doth Satan take with the sin of drunkenness? And therefore Christ saith, *Take heed lest at any time your hearts be overcome with drunkenness, and surfeiting, and cares of this World.* Mark this counsel of CHRIST, *Lest at any time.* As if he should say, Be continually

1 Cor. 6.

1.

Luke

21. 14.

tinually careful, lest thou art overcome with surfeiting and drunkenness, and cares of this World; for thou mayest surfeit, and be drunken with any thing thou takest care for in this World.

And therefore Christ saith, *Take no care, and do not say, what shall we eat, and what shall we drink? and wherewith shall we be cloathed? for after these things seek the Gentiles. And your heavenly Father knoweth you have need of these things: but first seek the Kingdom of God, and his righteousness, and all these things shall be Ministred unto you: Oh the mercy of God! which would tell you that your heavenly Father knew that you had need of these things, and* he

Mat. 6.
31, 32.

he would give you that he knew sufficient! *Seek, ye the Kingdom of Heaven, and these things shall be ministred unto you.* Seek ye the Heavenly treasure, and a little of this earthly trash will serve the turn. And if you know how Satan hath poysoned all, or the most of it, you would be afraid to take any of it. But if you take nothing but at my hands (saith Christ) Satans poyson shall never hurt you: but if you begin to be your own Carvers, Satan will so sawce it with sweet poyson, that he will deceive the wisest worldlings in the World. And therefore see you take nothing but at the hands of the Lord; for Satan hath spread his Net, as the Spider doth her Web, Now the Spider lyeth close hidden

hidden in a dark hole, until the silly Fly be intangled, and then he comes and taketh her as his own; and even so Satan lyeth close until he see you intangled, and then he claimeth the World, and you, and all for his own.

C H A P 40.

The poyson of outward things.

SEE how Satan hath poysoned all things in this World: as Apparel with Pride, Honour with Haughtiness, Beauty with Vanity, Recreation with Swearing, Riches with Covetousness; a thing clear against reason: for the natural man would think

think, that he which is rich, need not to be covetous, and yet it is commonly seen, the more rich the more covetous; yea, and even our vertues, how doth Satan seek to poyson them? As for liberality, how doth he seek to poyson it with prodigality; and honest labour with carefulness? And therefore Saint *John* saith, *Love not the World, nor the things that are in the World; for the love of the World is enmity to God.* Then some worldly man will say, What! shall we do nothing? Yes: but see how soon the Devil will lay a snare to intangle thee withal, that thou mayest be idle, the very bait with the which he catcheth all: for many desire goods, that they may be

John
2:15

be idle; and the Devil hath some leisure to talk with a man, when he is idle; and idleness bringeth a man to many vain recreations, and so to much eating and drinking, and to many wicked sins. The Holy Ghost saith, that *we shall give account for every idle word that we speak;* and therefore thou mayest not be idle by any means. Thou must labour six dayes, for God hath commanded thee so to do: and thou must do it, not for any care thou hast of the World, but because God commanded thee, and thou must shew thy self obedient to him, and all thy care in thy labour, must be how to please him, and leave the success of thy labour to him:
and

and thou must be careful in thy labour, that thou takest no care for thine own profit nor thine own pleasure, but how to please God, and then let it please thee: but be sure it please not thee, and offend God: And thus thou must labour six days, and follow the Commandment of God, and his example, after whose Image thou art made, and whom thou art to imitate: He laboured and made in six days these things for thee; labour thou to obey him: He laboured and looked over his work, and saw it was good: so thou must labour and look over thy work, and see that it be good before God. Though there are many imperfections in thee, yet because thou art reconciled

reconciled to God in Christ, and now shewest thy humble obedience to his Commandment, that thou wilt neither be idle, nor yet labour for thine own profit or pleasure, nor do thine own wayes, but see that thou doest those things that he hath appointed thee, taking hold of Christ by faith, he accepteth them for good through Christ, who hath fulfilled all for thee: for *Obedience is better than Sacrifice.*

1 Sam.
14.22.

Then also thou must rest the seventh day: for so for thine ensample he rested, and commanded thee to rest that day, and to keep it holy to the Lord: Now he commandeth thee to leave all earthly business

business, and attend upon him, and hear what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his Kingdom.

Now thy care must be, how to learn at his mouth to keep his Commandments. Now he will shew thee the figure of that everlasting rest, which he will bring thee to, through Christ. Now if thou beest not very ready and diligent to attend upon him the seventh day, thou shewest that all thy labour on the six days was for thine own pleasure or profit, more than for thine obedience toward the Lord thy God: for if thou wouldest have obeyed him in thy labour in the six days, thou wouldest have obeyed him

him in the rest, the Lords day also. This shall be a witness to thine own conscience, lest that thou be deceived, as many be; who think that they labour all the week to please God, when indeed they labour to please themselves, because the Commandment pleaseth their humour, better than to keep holy the Lords day; and they will be willing to take one hour from the Lord in the morning, and another in the afternoon, or two, it may be; which sheweth that their minds and affections are more on the World, than on the true service and obedience they owe to God.

CHAP.

C H A P. 41.

Prodigality set out.

SOME think that the prodigal man taketh too little care for the World: But I say, he is a wicked man, and taketh too much care for the World, and too little care to please God. He is an idle man, and will not labour six days. He is a disobedient man, and will not keep holy the Lords day. He is a wastful man, he will spend wastfully for the vain glory of the World, which some say they care not for: He leaveth those things which God hath given him and his family without care. Yea, he is a covetous man, for he will borrow of others, and spend it wastfully, and never

ver pay it again. He breaketh the Commandment, which saith, *Owe nothing to any man but this, that ye love one another:* Rom. 1. 38. for the Holy Ghost saith, *The ungodly borroweth and payeth not again, but the merciful man is liberal and lendeth.* Psal. 37. 21.

Some will say, they would pay if they had it: but indeed they will not obey God, and live as he hath appointed them. They are proud, and will spend so far beyond their calling, that they have nothing to lend to the poor Children of GOD; because they spend either upon the wicked, or in excess, when there is no need; or upon those that have as little or less need than themselves. *Such a person is worse than an Infidel, because he provideth* 1 Tim. 5. 8. *not*

not for his household. God doth not say, because he taketh not care for his own household; for all his care should be to please GOD: but he careth not to please GOD, neither doth he obey GOD, to labour six days, and to see his household labour: for whilest he is idle, or using some vain pastime out of his Calling, his Children and Servants disobey GOD, and mis-spend their time, and weaken his Estate, and all through his own carelesness to please God. He sheweth himself no good Christian; for a good Christian life is a careful life; not careful of the World, but careful lest the World should hinder him any way from serving of God, either in being

ing too negligent in his calling,
and so provide not for his
household, and become worse
than an Infidel; or lest he
should be covetous, and be-
come the man whom God ab-
horreth. And yet there be
some so ignorant, that they
will say, The Prodigal man
beareth a noble mind. But
he bears a wicked mind; and
they know not what a noble
mind is, that say so. Our
Peers and Princes are called
noble men, because they bear
noble minds, that is, they
are virtuous and temperate,
and discreet, governing the
Common-wealth according to
their Calling, regarding the
virtuous, and keeping under the
vicious, holding in the pro-
digal, who would run away

K

with

with a whole Kingdom, if they might have it; nay, no Kingdom is able to satisfie prodigal persons: for their disobedient humour will never be satisfied, because they do not labour to keep the Commandments of G O D. Some are more affected with this sin than others, but all these that are affected with prodigality, have a disobedient humour, they are indiscreet, because they cannot spend when they should, and spare with discretion, when the time is. They are unthankful, because they do not heartily thank G O D for his blessings, but wish they were more. Neither will they be thankful to the King, nor a worthy noble Prince or Peer; for

for if they spend a little prodigally in their service, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed such are not to be about Princes or Peers, no more than the covetous. Some wise and learned men have disputed, whether the covetous or the prodigal be the worse Member in the Common-wealth: But I pray God you nor yours be none of both: But hear what the Holy Ghost saith, the covetous is the man whom God abhorreth: the prodigal is worse than an Infidel: And thus I leave them, and pray to God for Christ his sake, they and we may leave both those and all our sins, and

61 K 2 take

take hold of Christ by faith, and live through him, with God for ever and ever.

C H A P. 42.

Difference between an Act and Habit of sinning.

NOW you must know this, that the dear Children of God, for want of discretion, do sometimes an Act, which may be called covetous, and yet not upon a covetous humour; and an Act that may be called prodigal, and yet not upon a prodigal humour; but for want of discretion at any time: For there is none so discreet at all times, that is not some-what infected with either of these sins: for we are infected with all sins, and therefore God, in great mercy

to

to man, made the Sabbath or
Lords day; so that if a man
did in six days overslip him-
self, as indeed we all do, and
did not reconcile himself to
God every night, as we ought
to do, yet on the Lords day,
the Lord calleth him to him
and sheweth him his faults,
and willeth him to be recon-
ciled to him through Christ;
and breatheth into his face
the breath of life again, and
reneweth in him the Image of
God again, that was decayed
by his sin, and so he goeth
home a renewed man. And
therefore I say, and say truly,
and all the writers in the
World cannot express, what
hurt that Man, Woman, or
Child doth himself, that doth
not attend on the Lord, on
the

the Lords day : neither can any Man or Woman do their Seruants more hurt, than to keep them from the LORDS house that day. The LORD hath charged thee that thou (if thou hast any under thee) shalt see them come : and come thy self, as thou wilt answer it : for the LORD himself is now there prepared to teach thee and thine : and therefore go to him, and go prepared : *Cleanse thy heart of all earthly things*, and know that he is there to see thine heart, and all thine affections and behaviour. Some will say, I would go to the Church, but there will be little. But I say unto thee, I fear that thou wilt not learn that little. If God for thy disobedience will
 speake

speak but a little to thee that
 day, yet thou hast a great deal
 to say to him; confess thy
 sin, shew thine obedience,
 be an example to them that
 would stay from the presence
 of G O D, pray for his grace
 upon thee and them, and the
 whole Church, and appeal to
 the promise of God, *When*
two or three be gathered together
in his Name, he will be with
them. : Pray that God may send
 his Word plentifully for Christs
 sake, although our sins de-
 serve to have it taken away
 altogether: seek to do some
 good to the poor, although
 there be but a poor company
 of you gathered together.
 Move the people to provide
 themselves a Preacher, tell
 them of their wants, I speak

Mar. 18.
 20.

to the Magistrate: mourn to see the Alehouses full, and the Church of God empty.

C H A P. 43.

The Service of the Lords Day ought to be publick.

SOME will go to the Church of God in the Forenoon, and in the Afternoon they will serve God at home; but thou canst not do God so great service at home: serve him six days at home, and the seventh go to the Church of the Lord, if God be truly worshipped there, as I pray God he ever may be in our Churches to the Worlds end; and I pray God you may be true worshippers of God. And always in the Church of God both Forenoon and Afternoon, let

let there be one more for thee. But of this I warn you, for the love I bear to your Souls and Bodies: if you cannot get the people to provide a Preacher, which may dispense the Word truly and sincerely, remove you where you may have and hear the word so Preached: for, *Where the Word of the Lord is not truly* Preached, the people perish for want of knowledge. But if you can get a Preacher where you dwell, and do good both to yourselves and others, I think it better so: For, *The harvest is great, but the labourers are few, therefore pray the Lord of the harvest to send forth Labourers into his harvest: For the true labourers indeed are not few, but very few: For*

Prov.
29, 10.

Mat. 9.
37, 38.

Phil. 8.
11.

as the Holy Ghost saith, *All seek their own, and not that which is Jesus Christs.* All is taken here, as it is in many other places, for the most part: for the most seek their own: nay, it would seem well, if some would be contented with their own, but they seek more than their own: if they examine themselves well, they shall find it so; whereas the true Preachers of Gods Word will be contented with less than their own, so they may win Souls unto Christ, they care not: they count all the World dung, as indeed it is, so they may be Christs, and draw many to him. I hope in God, that through his Grace some of you will be Preachers. I pray God, for
Christs

Christs sake, to enlighten you with his Spirit, and give you grace that you may be truly godly, and very zealous for the Glory of God, labouring by all means possible, to increase the Glorious Kingdom of Christ. And of this be sure, if you will loose nothing of your own, you will never win many to Christ: and mark how the Holy Ghost saith, *They seek their own*. He doth not say, *They seek more than their own*: but, *they seek their own*. As if he should say, as indeed he meaneth, They busie themselves about seeking their own, but in the mean time they neglect the great work, and the great business that I had set them about, to gather together the Souls that Jesus Christ

1 Cor.
9. 16.

Christ the Son of God shed his Heart-blood for: and contrary to all reason, they look for their wages before they have done their work. Saint Paul, which was called to be a Preacher of the Word of God, saith, *Woe be to me, if I Preach not the Gospel.* But he doth not say, *Woe be to me if I seek not goods.* He saith, *Necessity is laid upon me to Preach the Gospel;* but he doth not say, *Necessity is laid upon me to get goods.* Yet some of them will say, they must not lose their goods and right, rather they must go to Law for them; but contrary to the Law of God, they neglect their duty in His Church, they do not study how to divide the Word of GOD aright,
and

and to give to every one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumb Doggs, that will not barke?*

Isa. 63,

The Dogge will barke and give warning to the whole household within, if any danger be near; but those that should deliver my message unto my people, they busie themselves about their own affairs; they slumber, and delight in sleeping; they will not call out to the people, and give them warning of the danger that is neer them. I pray tell me, or let any man tell me, if he be a good Servant, which will go about his own business, and neglect his Masters, or no? no man will account of such a Servant, but will cast him

10.

him off for nought: even so
G O D will cast them off for
nought, that seek their own, or
neglect the diligent seeking of
that which is Jesus Christs.

CH A P. 44

*The honourable Calling of Mini-
sters stained by worldlineſſ.*

I Muſt needs ſay, I have been
very deſirous, and have often
begged of God, that ſome of
you might be Preachers; yea,
and all of you and yours, if it
might pleaſe his Divine Maje-
ſty to beſtow ſuch Graces upon
you, as were meet for ſo high a
Calling. But God knows, I
never deſired it, becauſe you
ſhould

should get any thing in the World, but because you should get servants to God, and souls to Christ, and because you might be so enlightened with the Word, through the Holy Ghost working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worse than nothing; for nothing doth no hurt, and the World doth much hurt: I

pray not for the world, (saith Joh. 17. Christ) but for those thou hast 9.

given me out of the world. Those that though their bodies be in the World, yet their hearts, their minds, and their affections are as high as heaven. If you be risen with CHRIST, seek those things which are above, where CHRIST sitteth at the right hand of GOD. Set not your affections

Col. 3. 1.

which are on the earth, but on things which are in Heaven.

Pray God for Christ his sake, you may be of those which Christ prayed for, those which have their minds and hearts busied about Heavenly things, and never taking care for the things of the World. Woe is me with fear, lest any of you or yours should love this World: but if it please God that any of you hereafter should be a Preacher, and love the World, I cannot express the grief it would be to me even so long as I were in the World. If any of you should ask me, if it were not as evil in another man, as in a Preacher? I answer, No; for it is a very dangerous, and indeed a damnable

nable estate to love the world. I know what I say: I do not say, to be covetous, or to desire to be rich, whereby one is moved to use unlawful means to get goods; but I say, to love the lawful goods which God hath given thee, and to neglect the Service of God about them, if it be but in thinking of them; and to be at any time more loath to lose thy lawful goods, than to go to Law, to the hurt of thy Brother whom Christ died for: It is a wicked sin in any man, to set a Rent or price on any of thy lawful goods or lands, more than thou in such a case, wouldest be willing to give; it is a wicked sinne. To let or sell any thing to any man, for
sinister

sinister respects, that thou dost not think to be the true and faithful Servant of God, if thou mayest let it well to those that are, is a sin. But to let a Farm to any that thou dost not think to be the true Servant of God, but because he is richer, or is better able to pay thee, or will give thee more for it, is a greater sin. *For the Earth is the Lords, and all that is therein:* and he hath set thee as a Steward over some parts of it, and thou art by his appointment to let it to his Children and Servants that love him, and because many things have many prices, he bids thee deal in all his businesses, as thou wouldest be dealt withal in such a case: He bids thee *Deal liberally with thy*

thy Brother, that his Soul may
bless thee : yet thou wilt neg-
lect thy Brother, whom thou
seest careful to serve God in
Christ, and let it to one that
hath little or no Religion in
him, because thou seest that he
can deal more warily in the
World, or more easily, as the
World calls it, though indeed
it be more wickedly before
God ; yet because thou seest
he is more able to pay thee thy
Rent, thou wilt let it to
him, who is indeed Gods
enemy, and for whom God
never made it : for God made
these things for his Children
and his Servants ; and he doth
never love God as his Father,
nor obey him as a Servant ;
neither will he more become
obedient to God, and service-
able

viceable to his Church, if thou let him a good pennyworth; whereas if he thrive not of it, he will rayle on thee, and on thy Religion, which is indeed against God; he knoweth not that it is God that giveth power to get goods, and that it is God again that keepeth men short; although sometimes with his mouth he speaks it, yet the true knowledge of it dwelleth not in his heart; and if he grow rich upon it, he will not be liberal to the poor Children of God, considering their wants, as if they were his own: for he hath no natural affection towards them, because they are not his Brethren. Loe, here thou seest what to do with thine own,
or

or as some say Gods, and
thine own, or as the truth is,
Gods and not thine own,
and therefore thou mayest of-
fend God in it; for thou art
but a Tenant at the will of the
Lord, and thou art to depart
at an instant: yet thou hast
a great Title under God for
the time, and the Title is good,
and lawfully thou mayest en-
joy them; yet the love that
thou bearest unto them is ut-
terly unlawful, for it is
the love that thou bearest to
these worldly goods, that
maketh thee to let them to
such a Tenant as will nei-
ther serve God, nor do good
to the poor servants of God.
The man to whom thou let-
test it, may be a civil honest
man in the world, & for among
ad the

the Heathen, yea, among the Jews that would kill Christ again if they had him, and hate the Children of GOD, there are such in the World as will deal civily and pay at their day, perhaps better than some Christians: But if thou beest the true Child of God, thou must have a discerning eye of faith, which every one hath not, and know the Child of God, from an evil man, neither mayest thou judge the other for all that, but pray for him, and hope that, though he be not the true Servant of God now, yet in good time, by Gods Grace, he may be. Thou mayest not impart the benefits of God, as near as thou canst, but to those whom thou knowest to be

be the Lords true Servants;
and thou must do it for the
love thou bearest to G O D.
Why shouldest thou not love
Gods Children much more
than any goods thou hast?
There is great reason to do it,
able to perswade any man, if
his heart be not of stone. For
God made us more excellent
Creatures according to his
own Image. Satan came by
stealth and subtlety, and
through envy stole away that
excellent Image from us, and
made us more ugly Persons,
deformed Devils, so that we
were ashamed of ourselves, ran
away and hid our selves, and
we were good for nothing,
but evil for all things; fit for
nothing but fire-brands of
Hell, into the which we are
ready

ready every hour to fall; and God hath said, that if we suffered the Devil to deceive us, Hell should be our portion, the Devil stood gaping to receive us: wert thou not in a miserable case? I tell thee we are all in this miserable case. And I tell thee true, I am sorry at the heart when I see any that doth not consider the case wherein he was; and I am afraid, lest any of you should forget the estate wherein you were, and so become unthankful, and fall into it again. Oh the danger is great! But tell me, wouldest thou love him that would come and make thee like a God again, and wash away all thy filthy pollution, and deliver thee from the slavery of the Devil, and

and from the fire of Hell,
and set thee in Paradise again;
yea, in such a Paradise as the
Devil can never have power
to deceive thee? And for thy
better assurance, bids thee hold
then by him, and thou shalt
never need to fear? If thou
wouldest not love him and all
his, thou wert greatly to
blame. But I know now in
thy distress thou dost not
make so much question whe-
ther thou shouldest love him
or no; for thou thinkest it
unpossible but that thou
shouldest love him and all his,
and do whatsoever he would
bid thee. If thou wert once
in Gods favour again, thou
wouldest not disobey him for
all the Devils and Worlds
that ever were. But Oh the

L

mise-

misery! here is the thing:
 how is it possible that thou
 shouldest be helped? God is
 thine enemy, the Devil is
 thine enemy, the World can
 do thee no good, nor make
 thee clean: For all thy Blood
 within thy Veins is corrupt-
 ed, thy heart blood is become
 most filthy poyson, and thou
 art become most ugly, deform-
 ed like the Devil, and thou
 art a shame to thy self, al-
 though no body see thee but
 thy self, and Hell fire is so
 big, that all the water in
 the World cannot quench it.
 Thus beginning to despair,
 thy torments begin to in-
 crease, when thou couldest see
 no way to escape it: But oh
 the love of God, the wonder-
 ful love of God towards thee,
 never

never to be expressed, not for any goodness that is in thee, for behold here what a filthy Creature thou art; but for the everlasting goodness that was in himself, his great and wonderful wisdom, he found a way, even for his own sake: or else man and his posterity had been burning in Hell-fire for ever and ever. How did he find a way? He sent his own Son to wash this filthy Creature man; his only Son, I say, the Son of God. And how did he wash him? No Water could make him clean: He washed him with his own Blood; and he sweat Water and Blood, with washing of him; yea, he shed his heart-blood, and gave it man to drink, that it might en-

Mat. 26.

37.

Gen. 6.

12.

Mat. 26.

26.

ter into his heart, and so run through all his Veins, and so cleanse him indeed. *Mans flesh was corrupted. The Son of God brake his Body, and gave them his Flesh to eat*, that it might renew their flesh, and that their leprosie might be healed. And the Son of God did this indeed; he brake his Body, and gave it us to feed on: he shed his Blood, and gave it us to drink, or else we could never have been cleansed. But wo is me, God would not accept him: He said, that man for his disobedience to him, and obeying the Devil, must go to Hell, and burn there. Oh the mercies of the Son of God, how is it possible they should be shadowed out! for no body can express the depth of

Eph. 3.

18, 19.

of it, that he would endure Gal. 3.
 the pains of Hell for us: he 13.
 being man endured them,
 and being God overcame them:
 he stopped the mouth of the
 Devil, shut the gates of Hell,
 took man by the hand, he
 having washed him, and en-
 dured the pains of Hell for
 him: he takes him by the John 4.
 hand, I say, and leads him to 21.
 his Father, he accepts him in
 Christ. Oh the mercies of
 God in Christ, that are never
 able to be set out by man!
 Man through his fall, wrought Eccl. 7.
 his utter ruine alone by him- 17.
 self: Christ the Son of God,
 hath wrought his recovery
 alone by himself, without the John 7.
 help of any, and set man in a 16.
 far better estate than he was
 before: for now he hath gi- John 11
 ven 25.

ven him the hand of faith to hold on him, that he may never fall: Before, man was alone, but now he is joyned fast unto Christ by Faith. Now what hath man to do? To follow Christ, and take hold of him by Faith. Not that man deserveth Heaven by following Christ, no not by his faith; but he taketh hold on him, which hath deserved Heaven for him, and brings him thither, and setteth him in a glorious place by God his Father, and God accepteth him in Christ, and taketh him at his hands. *No man cometh to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to love, obey, and follow his counsel, that hath done this for thee? And to love all his Children

dren and Servants, better than the Children and Servants of thine utter enemy, the Devil, who was not only enemy to thee, then, when he first corrupted thee and thy seed, but he is utter enemy to thee still, and not only an utter enemy to thee, but also to Christ, thy Saviour, and will by all means hinder him, and impoverish his Kingdom, and if he can possibly, he will bring thee from Christ to Hell again? And wilt thou enrich his Kingdom for a little goods, (which Christ never had thee get) who is an utter enemy to thy Saviour, and seeketh by all means to impoverish his Kingdom, to speak against his Word, to scoff at them that follow him; yea, often stoppeth

John 19.
12.

their mouths that would gladly speak on Christs side, saying, If thou art altogether on Christs side, thou art not *Cesars* friend, and wilt not enrich his Kingdom.

Rom. 14.
2.

Thou knowest when thou enrichest Satans Kingdom, thou weakenest the Kingdom of Christ, in that thou weakenest thy faith; for thou canst not in faith part with any of thy goods to one whom thou dost not think the Servant of God in Christ, and, *Whatsoever is not of faith is sin.* And I prove this unto thee thus: When thou loosest the favour of God, and becommest a bond-slave of the Devil, thou loosest all the blessings, which God in mercy hath made for thee,

thee , and bestowed on thee. But they did not then fall to the Devil, but did fall to the Lord, whose they were, for they were not thine before, but the Lords: And therefore thou couldest not lose nor forfeit them to the Devil; yet thou hast lost them from thy self, and they fell to the Lord, who lent thee them so long as thou didst serve him: But the Devil finding thee posselt of them, claimeth them now; not that he hath any right to them, but like an usurping Tyrant; and it was thy fault in yielding thy Obedience to him, which maketh him to claim thee as his bond-slave, and all thy goods to be at his commandment, but thou hast

Mat. 16.

17.

Mat. 11.

17.

nothing to lose but thy self,
 and that thou lose it; but
 Christ redeemed thee. Take
 heed therefore: for as an u-
 surping Tyrant, who having
 gotten once possession of a
 Kingdom, will never after
 lay claim to it, and will use
 all the means he can to get
 it again: and the first posses-
 sion is not only a great light
 to make him get it the easier,
 but also it maketh him, if
 he get it again, to keep it more
 strongly, and fortifie it with
 a mighty power, and keep
 watch and ward in it, that he
 will never lose it again: So
 will the Devil; and therefore
 take heed thou deal not
 with any of the Servants of
 the Devil; nor by no means
 enrich his Kingdom.

a noble and worthy minded man, who hath great possessions, pass by some puddle, where he should see an Harlot casting away her own Son, if he should enquire for the Father, and find, that contrary to Nature, he were run away from his own Child, leaving it to utter ruine and destruction, if this noble-minded Gentleman should take up the Child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed, and taught those things, which it were fit it should learne; and when he came to be a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I took thee up, and ever since maintained thee in good estate.

estate, and now I would have thee acquainted with my affairs and business; for I mean to trust thee with those things that I have: for so it is, my King calleth for me, and the affairs of my Country require that I should neglect mine own business, and attend upon them; wherefore I leave my Lands, Lordships, and Tenements with you in trust, till I come again: let them to my friends, and let them penny-worths, that they may well live upon them: let your own Friends some part of them: deal so in it, as at my coming home I may find you faithful. Now if this Servant should neglect his charge, neglect his own Friends, and his Masters, and go

go for a little more Rent, which his Master cared not a whit for, and let his Lands and Tenements to his utter enemies, who growing rich with the Lands and Goods of this Noble Lord, would be ready to bid him batle at his return home, and to strike at him with his own Sword; judge you, would not this Lord think he had dealt very evil with him? Nay, would not every honest man that should but hear of it, think and say that he had dealt most vilely with so good a Lord and Master, and that he were never meet to come into the company of an honest man again? Thus hath Christ dealt with us; when our wicked Father and ungodly Mother,

Adam

Adam and Eve cast us into the puddle of sin; and ran away and left us there, where we should never have been able to have gotten out; Jesus Christ the only Son of the high and mighty God, our merciful Lord and Saviour, came by, and washed us, and brought us up at his own cost and charges, and we have nothing but from him, he taught us himself, in all good Doctrine: and being gone to overcome the enemy of the King and Country, he hath left his goods with thee, bids thee to deal well with his Servants, and let them good penny-worths, and deal not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and sell, marry and give in marriage with

Cor. 6.

with them : yea , and thinkest , because thou findest them more rich in the World , they are better for thee to deal withal , and yet they are the utter enemies of thy Lord , and will be ready at his coming to bid him battel , and strike at him with his own Sword.

C H A P. 45.

The right use of goods.

HERE thou seest , what cause thou hast to love Christ and his Servants : and how thou oughtest not to love thine own , but to use it as the Lord hath appointed thee , whose indeed it is . If thou dealest not with thy Lords Goods and Lands as he hath appointed thee , art thou

thou not in a great fault? Surely thou hast nothing to say for thy self, save to appeal to his mercy, confess thy sins, and amend thy life. But if a Preacher, whom God hath enlightened to see what he was out of Christ, and what he is in Christ, and hath willed him to tell the people from his mouth, how he and they should now behave themselves inwardly in their hearts, and outwardly in their goods and substance: If he, I say, whom God hath set upon a hill, to give light to many: If he, I say, whom God hath given much unto, and of whom much shall be required: If he, I say, whom the Sun of understanding should arise upon; nay, if he, I say, in whose heart the glorious Son of God should shine,

Tit. 2. 1.

Mar. 5.
14.Luke
2. 38.

shine, will darken his glory with the thick Clouds, or rather thick Mists of this earthen world, his sin is great : but what did, I say, darken their light ? Nay, they darken the light of the Gospel, that all should see and go by : Nay, they darken the Glorious light of the Son of God, and eclipse his glory ; whereas *they should draw many unto Christ by their liberality and true preaching, they drive many from Christ, by love of their own (as they say) and by their idleness and negligence in Preaching (as I say) and I say, this love of their own, as they call it, is a Thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who love the World as well*

1 Tim. 4.
16.

well as they; but there are not so many that look on them, and God hath not set them for a light as he hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not unlike the enemy of the Israelites, who said, *Fight neither against more, or less, but against the King of Israel*: So our enemy the Devil, he fighteth neither against more or less, but against the Captains of the Church; namely, the Preachers, for he knoweth, that if they be once overcome, then the whole Army will soon be confounded and brought to naught. Be you all upholders of them, which by no means can be done, but by prayer: For as our
Preachers

Preachers should pray for all, for all should send up their Prayers to Almighty God in the Name of his Son, to send his holy Spirit into the heart of his Preachers, to sanctifie them throughout, that they may be holy in body and mind, following the example of our Saviour Christ, who said to Peter his Apostle, whom he had appointed to be chief Preacher to the Church of the Jews, *Peter, Peter, Satan hath desired to winnow thee like Wheat, but I have prayed that thy faith fail not.* Again, St. Paul appointed by the Son of God to be chief Preacher to the Church of the Gentiles, witnesseth of himself, saying, *The messenger of Satan was sent to buffet me, but I besought the Lord Jesus, that he might depart from me.*

Now

Now in these two great combats made between the Devil and the dear Children of God, ye see that Prayer is the weapon whereby the Tempter is overcome. Wherefore I earnestly intreat you, let your Prayers always be sent up to God, through Christ, for the Preachers, and all such as are in high places, that so they continuing firm and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you all, from this time, even unto the end of the World:
Amen.

FINIS.



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in this world overtake us
But here a comfort we may find
When all others forsake us

Anthony Adams his hand 1713

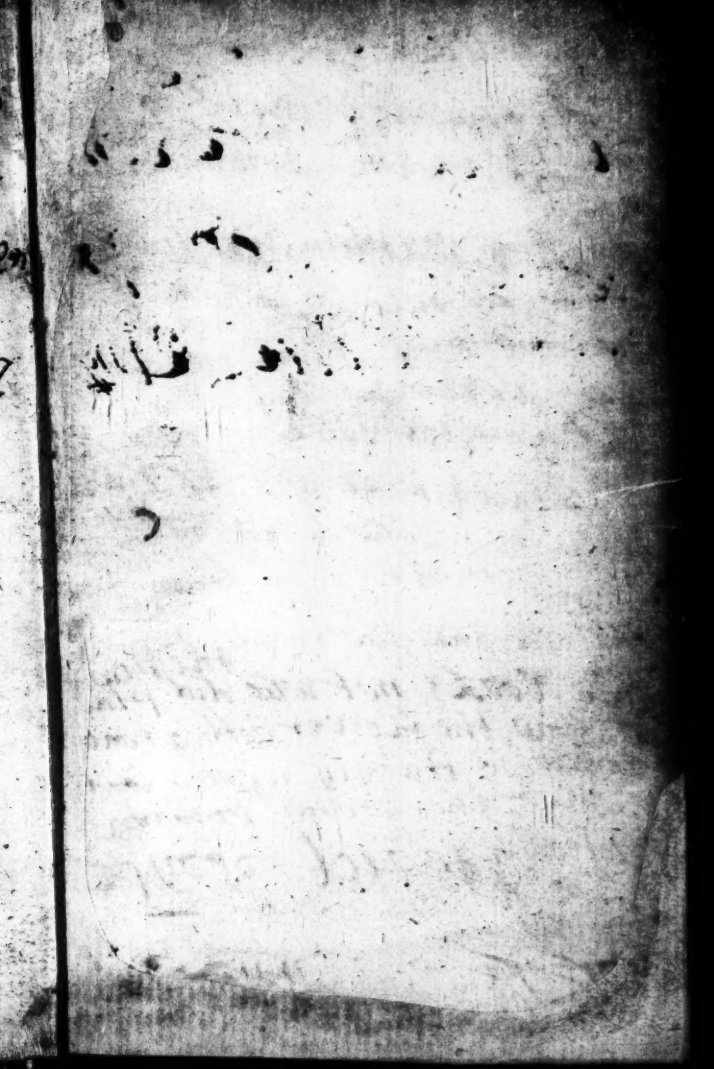
3 We Little know what
may in this world overtake
But here a comfort we may find
When all others forsake us
Anthony Adams his

Anthony Adams his Son

Anthony Adams

his Son and Men

God Save King



My Song, the readers of this
do you not intreat
to care with each misplaced word
for why my pains was great
to write this little book to you
the world may think indeed
it will be at any time
for you the same to read
But this I much and oft desire
that you would do for me
to gather honey of each flower
as doth the lab'rous bee
He looks not who did place
how the flower doth grow
nor so stately upon a loft
near the ground below.
These pretent
will you not

But where she finds it
and gets the wholesome fruit
and bears it home and lays it
to do her country good and
to serve her self
which winter doth begin
with storms and tempests
then she doth find within

2

Henry Jones

11/11/11

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